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A
MISCELLANY
OF
EASTERN LEARNING.

VOL. I.

gine, that the Creator has formed him different: so it is with the soul; that is, uniformly the same, though his desires, his tears, his pleasures, and his pains, differently expressed, seem to constitute distinct character.

To complete my work, I have translated the Arabic manuscripts in the king's library, those pieces that appeared to me most interesting; I have given the preference to such as treated of moral and political virtues; and instances will be met with in these historical anecdotes, of greatness of soul, generosity, justice and fortitude, that do honour



A
MISCELLANY
OF
EASTERN LEARNING.

Translated from

TURKISH, ARABIAN, AND PERSIAN
MANUSCRIPTS,

In the Library of the King of France.

By Mons. CARDONNE,

Secretary and Interpreter of the Oriental Languages
to his Christian Majesty, and Professor of Arabic
in the Royal College at Paris.

Translated into ENGLISH.

IN TWO VOLUMES.

VOL. I.

L O N D O N :

Printed for J. WILKIE, in St. Paul's Church-Yard,
and B. LAW, in Avemary-Lane.

MDCCLXXI.

MISCELLANEOUS

OF

EASTERN LEARNING

Translated from

TURKISH, ARABIAN AND PERSIAN
MANUSCRIPTS

In the Library of the King of France

By M. DE CAPOD'OPOLIS

Secretary and Translator of the
Royal Academy of Sciences and
Letters in the Royal
Library of the King of France



Translated into English

IN TWO VOLUMES

VOLUME I

LONDON

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R. B. Smith, in Abchurch Lane

MDCCLXXII

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P R E F A C E.

THE favourable reception which translations of various Eastern books have met with, gave me the first thought of offering this collection to the public; and altho' I was sensible, the elegance of their diction might have contributed to enhance their merit, (a source from whence I can derive no pretence to approbation) yet I flattered myself, the novelty and choice of materials that compose this Miscellany of Literature, would, in some measure, compensate for the defects of style.

PREFACE.

Nations of men, as widely differing from us in manners, as distant from us in climate, claim attention from the philosopher; and the less the Orientals resemble us, the more necessary it is to examine them, in order to be convinced, that the customs and opinions of mankind, though infinitely varied, change not man himself; and that the passions, though expressed in an endless diversification, are always derived from the same source, and directed to the same end.

The fash and turban represent the Asiatic very different from the European; but we do not imagine,

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gine, that the Creator has formed him different: so it is with the soul; that is uniformly the same, though his desires, his fears, his pleasures, and his pains, differently expressed, seem to constitute a distinct character.

To compose this work, I have translated from several Turkish, Arabian, and Persian manuscripts, in the king's library, those pieces that appeared to me most interesting; I have given the preference to such as treated of moral and political virtues; and instances will be met with in these historical anecdotes, of greatness of soul, generosity, justice and fortitude, that do

honour to human nature: So true it is, that men, whom we call barbarians, are susceptible of every sentiment which the most civilized people cultivate and admire; and that, over the whole earth, two points are universally concurred in, the hatred of vice, and the love of virtue.

To intermix, as much as possible, the entertaining with the instructive, I have inserted in this collection, some allegories, tales, and sallies of wit, and closed it with a Treatise on Education, or a Father's Advice to his Son, written in verse by Nabi-Efendi, the most esteemed poet among the Turks, together with

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with a few maxims and detached pieces of poetry. Persuaded that the Orientals could give the best account of their own manners and customs, I have endeavoured, thro' the whole work, to be a faithful translator; and, altho' I lived many years in the country I am speaking of, have added nothing of my own, nor borrowed from any book that is not Oriental.

In selecting proper materials for this Miscellany, I have found myself continually embarrassed: being obliged frequently to have recourse to the same authors that Messrs. D'Herbelot, Galand, and de la

vi P R E F A C E.

Croix had applied to, I was under the necessity of expunging from my collection, whatever story either of them had before recited; the rule which I enjoined myself of offering nothing to the public, but what was new, and the success that those compilations had met with, did not permit me to repeat what they had already taken notice of; but notwithstanding this intended accuracy, it is possible, some anecdote, that has appeared elsewhere, may have escaped my most diligent enquiry, and crept into this work without my knowlege.

I have

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I have added the names of the authors from whose productions the following is compiled; and subjoined a few notes, which I thought necessary, either to explain usages peculiar to the Eastern nations, or to give some account of the person of whom an anecdote is related.

THE
ENGLISH TRANSLATOR
TO THE
READER.

THE name of M. Cardonne, prefixed to the French translation, from the original of this work, gave me the first favourable idea of it; and the satisfaction I received from perusing it, induced me to offer it to the public in an English dress.

Although Slavery, and its attendant, Ignorance, have long overspread those countries where learning once shone forth in the highest lustre; yet, in spite of these fetters on the human mind, men of genius will occasionally rise up, and burst from those regions of darkness into the realms of Science. Our most accurate enquiries into the state of
knowledge

knowledge amongst the Eastern nations, have brought us acquainted with names that credit the Republic of Letters; and a late Dissertation on Oriental Literature, in particular, has endeavoured to display the great merit of those sages. But amidst the various specimens of the more modern genius of the East, I know of none, where rational amusement and general instruction are so well blended, as in the Miscellany before us.—Here the philosopher, and friend to virtue, will find the noblest, most sublime sentiments of the Deity; a scheme of social virtues, where the sacred obligations of hospitality, justice, generosity, and self-denial, are exemplified, and exalted beyond the reach of Paganism; a most excellent system of moral duties, and maxims for the conduct of human life, which

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which the pure doctrines of the Gospel alone can equal.—Here the prince, freed from the poisonous adulation of sycophants, may learn the duties of a monarch, and trace out the paths which lead to his own glory, and his people's happiness.—The patriot may see a picture of the true *amor patriæ*, and be taught to conform to it on principles of honour and integrity, not of faction and self-interest.—The courtier may read a striking lecture on ambition, and discover, in portraits drawn from the life, the dangers of oppression, treachery, and corruption.—Nor need the Christian blush to receive admonition from the reflections he will here meet with on the vanity of this world, or at being confirmed from hence in a noble contempt of death, and a perfect resignation to Divine Providence.

Calculated

Calculated as this Miscellany may be to improve, it is not less so to entertain.—The ingenious repartees, with which it is interspersed, the humorous tales, the lively sallies, the agreeable stories, and the diverting anecdotes, serve strongly to recommend it to the young and gay; and I flatter myself, that a work thus accommodating itself to the different tastes of seriousness and juvenility, may, in some measure, be said to blend together the *utile* and the *dulce*, and compose, in the whole, a piece worthy of public approbation.

AUTHORS,

AUTHORS,

From whose Works the following
Relations are selected.

A Djaïbel Meafer.

Fakehatel Khouléfa Chebabeddin

Ahmeddin Arabchab.

Megmoua Hikaïat.

Ahmedben Arabchah.

Latifé Namé.

Adjaïb Mouafer.

Beharistan Mollad-jami.

Enis-Elaripinpir Mahmoud.

Enifel-Arifie Pirmahmoud.

Mollad-jami.

Sadi.

Novairi.

Soiouthi.

Said-Ibn Patrik, vulgò Eutychius.

Humaïoun-Namé.

Pirmah.

C O N T E N T S

Pirmahmoud.

Nighiaristan.

Invarsuhali.

Halbetel-Kumeil.

**Catalogue of Arabian MSS. in the
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Nabi-Efendi.

Khalili.

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the favour they solicited: the latter, on the contrary, was held fatally ominous. Whoever had the indiscretion to appear that day before the king with a petition, was immediately put to death, to whom that day was particularly consecrated, passed undoubtedly with those uncivilized people, for a tremendous day of vengeance, which was considered only by these victims.

In the reign of Nizam ibn Mansur, an extraordinary instance of generosity in one Arab, and of singular integrity and honour in another.

A Savage custom, blended with superstition, had introduced itself among the Arabs, before the era of Mahometism: two days of the week were dedicated to two of their false deities. The former of these days was considered as a day of good fortune, and the prince, to celebrate it, granted to all such as presented themselves be-

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fore him, the favour they solicited: the latter, on the contrary, was held fatally ominous. Whoever had the indiscretion to appear that day before the king with a petition, was sacrificed. The idol, to whom that day was particularly consecrated, passed undoubtedly with those uncivilized people, for a tremendous divinity, whose wrath could be appeased only by these victims.

In the reign of Naam ibn Munzir, an Arab of the desert, named Tai, was reduced from great opulence to extreme distress: having heard the liberality of Naam much extolled, he resolved to have recourse to it, and after embracing his wife and children, and assuring them, that he was going in search of relief from their misfortunes, he departed. This unfortunate man, engrossed by the thought of carrying comfort to his family, did not recollect, that the day he had chosen for his supplication

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plication to the king, was the unpropitious day. Naam no sooner perceived him, than turning aside his eyes, "What hast thou done," said he, "unhappy man; and why presentest thou thyself before me on this fatal day? Your life is in question, and it is not in my power to save it."

Tai, seeing his death inevitable, threw himself at the prince's feet, and conjured him to defer, at least for a few hours, the punishment that awaited him. "Permit me," cried he, "to embrace, for the last time, my wife and children; and to carry them some food, without which they perish. You are too just to involve the innocent with the guilty: I bind myself by the most solemn of oaths to return before the setting of the sun: You shall then decide my fate, and I will submit to it without murmur."

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The prince, touched with this speech of Tai, consented to the requested delay, but annexed such a condition to it, as rendered this act of grace of little service: he exacted a cautionary substitute, that might suffer for him, if he forfeited his word.

In vain did Tai supplicate the attendants of the prince; no one dared to expose himself to a danger so imminent. Addressing himself then to Chérikbé-nadi, the favourite of the monarch, "And will you, Chérik," said he, with tears in his eyes, "You who possess so great and noble a soul, be insensible to my misfortunes? Will you refuse to be my security? I call both men and gods to witness, that, before sunset, I will return."

Chérik, naturally sensible and humane, moved by this address of Tai, and compassionating his distress, offered himself without hesitation to the prince,

as

EASTERN LEARNING. 5

as the demanded pledge. Tai, having thus obtained his liberty, disappeared in an instant, and flew to his wife and children.

The time limited for his return was imperceptibly advancing, and the sun was finishing its course, without any appearance of Tai. They conducted Chérik to the place of punishment, and the ax was just raised to give the mortal blow, when they discovered at a distance a man hastening over the plain. The execution was suspended: It was Tai himself, who pressed forward almost breathless, and covered with sweat and dust. The sight of Chérik, mounted on the scaffold, and preparing for death, struck him with horror; he flew to his benefactor, unfetter'd him, and putting himself in his place, "I die," said he, "contented, since I have been so happy

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"py as to arrive in time to deliver
"you*."

This affecting scene drew tears from
the whole assembly; the king himself
could not refrain; "Never," exclaim-
ed he, transported with astonishment, did
I see so singular a transaction. You,
"Tai, are the model of the fidelity with
"which promises should be fulfilled;
"and nothing, Chérík, equals your
"greatness and generosity of soul. In
"favour of you two, I abolish a detest-
"able custom, that barbarity had intro-
"duced amongst us. My subjects
"may henceforth approach me at all
"seasons without fear." The monarch
heaped favours upon Tai, and Chérík
became more dear to him than ever.

* This story is superior to that of Damon and
Pythias, so famous in antiquity; what friendship
prompted Pythias to do in favour of Damon,
generosity made Chérík do for a stranger.

and delivering a paper into
his

EASTERN LEARNING. 7

The Sultan's Slipper.

A Sultan, observing from the terrace a young woman of uncommon beauty, was sensibly struck with her charms, and calling one of his female slaves, he asked, if she knew her: "My Lord," replied the slave, "is it possible that your majesty has never heard of Chemfennissa Cadoun, wife of the vizir Féirouz? She is justly esteemed the most beautiful woman in the city, and her wit is equal to her beauty."

The Sultan, inflamed still more by this description, determined to discover to the fair the sentiments she had inspired him with. To effect an interview, it was necessary to get the husband out of the way, and the jealousy of an eastern husband proves often very troublesome. The Sultan sends for Féirouz, and delivering a paper into

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his hands; "Go," says he to the vizir, "execute the orders which this writing contains, and bring me back an account of the success of your proceeding." Féirouz returns home, takes his arms, and departs in so much haste, that he leaves behind on the sofa the order of the Sultan.

Scarce had this impatient prince learned the departure of Féirouz, than he flew to the vizir's palace, and was admitted, by an eunuch, into the apartment of his mistress. What was the surprize of this lady, when she beheld the monarch before her! trembling, speechless, she dares hardly raise her eyes; till recovering from her confusion, she unravelled the Sultan's design; but prudent as she was handsome, she would not give him time to explain himself, and addressed him with two extempore verses in Arabic, the sense of which is as follows:

"The

EASTERN LEARNING. 9

“The lion* would think it a disgrace to devour what the wolf leaves, and that king of beasts designs not to quench his thirst in the river which the dog† has polluted with his impure tongue.”

These words immediately convinced the Sultan, that he had nothing to hope for there: he retired greatly disconcerted, and in his confusion forgot one of his slippers.

Feirouz, in the mean time, having in vain searched for the prince's order, re-

* The lion is esteemed in the East, as with us, the king of beasts, and allegorically signifies, a King, or Sultan.

† The dog is deemed impure by the Mahometans; the law makes the touch of it pollution, and prayers cannot be offered without washing. They keep nevertheless dogs for the chase and the sheep-folds. The dog of the seven sleepers is highly revered among them; they assign him a place in paradise, with the ass of Jesus Christ, and the Alborac, the beast on which, according to the Alcoran, Mahomet made his journey in the night to heaven.

collected, that he had left it on his sofa, and was obliged to return home for it. The Sultan's slipper, which had lain till then unperceived, gave him a too clear conviction of the monarch's real designs, and his motive for sending him away. Tormented at once by ambition and jealousy, he concerted means to divorce his wife, without hazarding the loss of his dignity. Having dispatched his business, he returned to give the king an account of his commission, and pretended to his wife, that as the Sultan had just given him a sumptuous palace, it was necessary for her to pass a few days with her father, that he might have leisure to furnish it, presenting her at the same time with an hundred pieces of gold. Chemsemla, not conscious of any fault, was far from suspecting the truth. She obeyed without reluctance; but many days being elapsed, and no intelligence

EASTERN LEARNING. 61

ligence of Féirouz, his wife began to wonder at so long an absence, and could not conceal her apprehensions from her brothers. They immediately set out in search of Féirouz; "Acquaint us," said they to him, "with the motives of your behaviour towards your wife; if she is guilty, far from defending her cause, we will wash away in her blood the injury she has done you." The vizir, unwilling to enter into an explanation, replied, that he had paid their sister her dower conformable to the marriage contract, and that she had no further demands upon him. The brothers, incensed at this answer of Féirouz, summoned him to justice: it was the custom of the country, that the Sultan should assist at all their judicial processes, in order that the presence of the prince might be a restraint upon the

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The brothers of Chemenniffa addressing themselves to the judge, "My lord," said they, "we had rented to Féirouz a most delightful garden, a terrestrial paradise; he took possession of it encompassed with high walls, and planted with the most beautiful trees, that bloomed with flowers and fruit: He has broken down the walls, plucked the tender flowers, devoured the finest fruit, and would now restore to us this garden, robbed of every thing that contrived to render it delicious, when we gave him admission to it."

The cadi having commanded Féirouz to assign his reasons; "It is with regret," said he, "that I renounce the possession of a place I held so dear; but as I walked one day in an alley of this garden, I perceived the footstep of a lion; I was seized with terror at the sight, and chose rather to
"relinquish

EASTERN LEARNING. 13

“relinquish the garden to that tremen-
“dous animal, than expose myself to
“his fury.”

The Sultan, then addressing his dis-
ciple to the vizir, said, “Re-enter
“your garden, Férouz; you have
“nothing to fear; it is true, indeed,
“that the lion put his foot there; but
“he left the fruit untouched, and de-
“parted thence with shame and confu-
“sion: never was there a more beauti-
“ful garden, nor at the same time, one
“better guarded, and more securely
“defended from attacks.”

The words, which were an enigma
to those whom they did not concern,
gave Férouz comfort and confidence:
he received his wife again, and grew
more enamoured of her, from the mo-
ment he knew how dangerous a tempta-
tion her virtue had been proof against.

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The Vizir saddled and bridled.

A Young Sultan, passionately fond of women, had collected into his seraglio the most beautiful slaves of Asia: more engaged in pleasing them, than with the affairs of state, he seldom quitted that residence of delights. His vizir often represented to him, how disgraceful it was to a king, to waste in pleasure that time, which had been granted him for the happiness of his people. Roused by this reproof, the young monarch, at length made a noble effort, and abandoned the lap of voluptuousness to apply himself to the government of his kingdom.

Whilst the vizir triumphed at the change of his master, his slaves languished under the most alarming apprehensions: the seraglio, once the residence of gaiety and amusement, was now become the abode of heaviness and

melancholy.

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melancholy. As the prince was one day paying a visit to his women (which he did but seldom) they threw themselves at his knees, saying, "What crime, my lord, have we committed, that can have drawn your indifference upon us? If alas, it be one, to love you too well, we are all undoubtedly guilty." The Sultan, sensible to the impressions of so tender a scene, graciously raised them up, and to console them, had the weakness to confess, that he had not estranged himself from them, but through the counsels of his minister. "I will engage," replied one of them, more courageous than the rest, "that this rigid censor, who inveighs so severely against our sex, would not resist our power more successfully than another: send me * to this grave

* The Sultans frequently present their female slaves to their viziers, and their favourites: even at this time, when the Grand-Seignior dies the slaves, who have had no children by that prince, are married to the grandees of the Porte.

"moralist

“moralist; I will become his slave,
 “and venture to promise, that that
 “slave shall soon become his mistress.”
 The Sultan, pleased with the thought,
 presented the vizir with the young slave.

The artful Odalisque set all the en-
 gines of the most refined coquetry to
 work; and the dard soon became her
 adorer, and her dupe: When she found
 him deeply smitten, she changed her
 behaviour, and assumed an air of seve-
 rity. The old lover, in despair, in vain
 pressed her to yield to his importunate
 solicitations; she always devised fresh
 pretences to elude the gratification of
 his wishes.

As he was one day on his knees, dis-
 playing to her all the violence of his
 passion, and demanding the reward of
 it; “How strangely unreasonable you
 “men are!” said she to him,
 “we are bound for ever to obey you,
 “and you in return make no sacrifice
 “to please us.” If you exact from me
 “what

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“what you term the happiness of your
 “life, will you purchase it too dear by
 “obeying me for one day? Promise to
 “submit to my will during that short
 “space, and I will be subservient to
 “yours all the rest of my life.” “I can
 “refuse you nothing,” replied the old
 vizir; “you shall for ever experience
 “from me unequal complaisance.”

The next day the fair slave having se-
 cretly instructed the king to conceal him-
 self in the apartment of his minister, or-
 dered a bridle and saddle to be brought.
 “This,” said she to the vizir, “is the
 “criterion of your love; let me see how
 “far your boasted complaisance will
 “go? You must submit to bear this
 “saddle and bridle, and suffer me to
 “mount upon your back.”

The poor vizir, with half reluctance,
 half pleasantry, put himself into the
 posture of a horse, and submitted to the
 girth and bridle: At that instant the
 king starting from his concealment,
 cried

cried out, "Ah! my grave reformer,
"you are acting a very foolish part for
"so rigid a moralist!" "Prince," re-
plied the minister, not in the least dis-
concerted, "it is from my experience
"of the caprices of this dangerous sex,
"that I exhorted your majesty not to
"give yourself up to them: my advice
"ought to make the deeper impressi-
"on your mind, as I have confirmed
"my precept by my example; this ri-
"diculous metamorphosis teaches you
"how carefully love is to be avoided."

The amorous Philosopher.

IN order to understand this story, it is
necessary to observe, that the Orien-
tals, who are prohibited all games of
chance, make use of a game that fre-
quently lasts for several weeks: it con-
sists in receiving nothing from the per-
son you are engaged to play with,
without

EASTERN LEARNING. 19

without pronouncing the word *Diddest*, from whence the game is so denominated. The two players endeavour mutually, to make each other forget the terms of the convention between them, and he that by address or surprize, can make his adverse party accept of any thing without pronouncing the word agreed on, wins the stake.

A certain philosopher had made a very ample collection of all the arts practised by the fair sex, and carried it always about him, thinking himself thus perfectly safe from the wiles of women. Travelling one day near a camp of wild Arabs, a young Arabian woman so kindly invited him to take some refreshment in her tent, that he could not resist her importunity. The husband of this lady was absent.

Scarcely was the philosopher sat down, then, to secure himself from the charms, which he began to dread, he took out his book to read. The fair, intizled at his

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his apparent indifference, said to him,
 "That book must certainly be very
 interesting, since it is alone worthy to
 attract your attention; may one ask,
 what is the science it treats of?" "It
 is a composition of my own," answered
 the philosopher; "it contains secrets
 not proper to be divulged." "I
 thought," said the lady, "that the
 design of writing books was to render
 them public; of what use is learning
 if not communicated? This is a rob-
 bery committed on society." "I
 agree there with you," replied the
 philosopher, "but the subject of this
 book is not adapted to women."
 "You injuriously debase our sex," an-
 swered the lady, in an angry tone; "the
 prophet has treated us more favour-
 ably than you have done, since he has
 not excluded us from paradise."
 The philosopher's refusal excited
 more and more the lady's curiosity; she
 urged

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urged him so vehemently, that at last he said, "I am indeed the author of this book, but the matter is not my own; it contains all the tricks invented by women; it would not be worth your while to read your own works." "What, all entirely!" says the lady. "Yes, all," replies the philosopher; "and it is by studying them, that I have learned no longer to fear them." "That must be a very extraordinary book," said she, smiling; "believe me, profound philosopher, you attempt a thing impossible, and may as easily fill a sieve with water."

The Arabian was a coquette, and desirous of revenge. Changing the discourse to other subjects, she took occasion to cast such bewitching looks upon the pretended sage, that he soon forgot his book, and all the advice it contained. He became most violently enamoured,

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enamoured, and without delay made an avowal of his passion. The lady overjoyed to find that he voluntarily offered himself to her vengeance, pretended to listen to his professions. Encouraged by this reception, he began to conceive hopes of success, when the wife perceived her husband at some distance, "We are undone," said she to her new lover, "my husband will catch us together; what will become of me?"

He is the most jealous and brutal man living; in the name of the Prophet, hide yourself in this chest."

The philosopher, seeing no other means to extricate himself out of this unlucky scrape, got into the chest, which the lady locked, and took the key. She then went out to meet her husband, and prepared his dinner; towards the end of the repast, perceiving her husband in a pleasant humour, "I must recount to you," said she, "a very singular adventure. There

"came

"came this morning a kind of philosopher, who pretends to have collected into one book all the arts and deceptions that our sex can put in practice. This pretender to knowledge has declared a passion for me; I listened to him without anger; he is young, amiable, and very pressing; you arrived very fortunately to support my waver-
ing virtue."

One may imagine the fury of the husband at these words, who was indeed naturally of a suspicious and passionate disposition. "The philosopher, who heard every syllable from his confinement, heartily cursed his book, women, and jealous husbands. "Where is this rash man concealed?" cried he to his wife, "Let me sacrifice him to my vengeance, or I will instantly sacrifice thee." The crafty dame pretending to be extremely terrified, pointed to the chest, and gave him the key. As the husband was going

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going to open it, his wife burst into laughter, "Pay me," exclaimed she, "you have lost the Diademe. And—
"ther time be less curious, or have a
"better memory."

The husband thinking himself very happy to find no other cause of his alarms, returned the key to his wife, and payed her the demand; and after desiring her to give him no more such subject of apprehension, left the cent. The lady then released the philosopher from his prison, more than half dead, "Good doctor," says she, "don't forget this contrivance; it merits a place in your collection."

An ingenious justification of a Vizir,

MEHMET king of Khouzistan was, like other eastern princes, surrounded with women, flatterers, and
Diademe, Touch-stake.
eunuchs.

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eunuchs. Chance, which is sometimes more beneficial than prudence, had furnished him with a good minister, a lover of justice, of his master, and of the state he governed. As no employments were to be obtained without merit, nor any favours purchased, he could not possibly escape hatred and persecution. The Sultan's women, ignorant, and attentive to nothing but the pleasures of the seraglio, and the favour of the minister, found no opportunity to enrich the eunuchs, whom they dreaded, nor the persons whom they destined for their daughters. Incensed at this disappointment, they seized one of those moments when a man can refuse nothing, and obtained from the voluptuous monarch the dismissal of this valuable minister.

The discarded vizir made no attempt to justify himself, or to be restored to favour, but only wrote to his master, that as he had always endeavoured to be useful, he requested of his highness

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some uncultivated land, which he promised to improve, and subsist upon.

Mehemet, unable to withdraw his regard from a man, who had served him faithfully, ordered enquiry to be made over his whole kingdom for a barren district, but none such was to be found. All the lands were fruitful; commerce and agriculture equally encouraged, furnished the industrious inhabitants with a plentiful provision. In Khouzistan* no pauper was to be met with, nor untilled ground to be seen.

When the monarch received this account from persons who did not foresee the necessary consequences, he ordered his vizir to be told, that he would give him whatever cultivated spot he should chuse: to which the vizir replied, "I desire no other reward for my services, than the satisfaction of having

* Khouzistan is a Persian province, which we call Sistan, and was for some time a distinct kingdom.

performed

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performed them. I was willing my master should be acquainted with the condition I have left his kingdom in; and I have nothing more to wish, than that my successors may do as much as I have done." This reply opened the prince's eyes; he immediately re-established the vizir in his dignities and employments, determined henceforward to commit the direction of his pleasures to women, and the government of his kingdom to wise men.

A singular Act of Generosity in a Man that had purchased a Slave.

A Young man, named Bekir, inherited a large estate; becoming his own master, and attentive to nothing but the gratification of his passions, he in a little time dissipated his immense fortune, and to satisfy his importunate creditors, was obliged to

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dispose of his palace, furniture, and even his most favourite slaves: one only remained to him, named Gutrous*, the possession of whom, however, comforted him for the loss of all the others: their affection was mutual, and Love in all his extended empire never beheld two more perfect lovers.

But Bekir's distress increased every day, and he at last found himself reduced to the most dreadful necessity. "I could support, without murmuring," said Bekir to his dear Gutrous, "the evils I am oppressed with, and which I have but too well deserved, if you were not a partaker of them with me: my unhappy days are only joined with yours, to punish you for faults you are not guilty of, and to see what is most amiable in nature exposed to all the severity and cruelty of fate. I perceive but

* Gutrous signifies Rosy face.

Bekir

4 C 3

"one"

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"one remedy for these calamities;
 "love inspires me with the design, and
 "I do not hesitate to put it in execu-
 "tion: I am determined to dispose of
 "you to a man of opulence, who may
 "provide for you in a manner worthy
 "your merit: in consulting your hap-
 "piness I will strive to forget my own
 "afflictions." "Cruel man!" says the
 lovely Gutrous, bursting into tears,
 "thou wilt separate thyself from me,
 "and yet canst talk to me of happiness;
 "dost thou think, that life, when di-
 "vided from thee, can have any
 "charms for me? No; I will never
 "consent to leave thee; but what do I
 "say, and where does my too violent
 "love hurry me? Thou sacrificest thy
 "repose to my quiet, and should I
 "scruple to sacrifice myself for thee?
 "Yes, I agree to the bargain thou hast
 "proposed, since the money thou wilt
 "gain by it may assuage thy misery."

Bekir, perceiving his mistress determined, had resolution enough to consign her to a slave merchant, who conveyed her to an opulent emir, named Moten. The emir, though he had in his seraglio some of the most amiable women of Asia, was struck with the beauty of Gutrous: "What charms!" cried he, upon seeing her, "what eyes! what a mouth! I never beheld any thing so enchanting: how much is demanded for this model of beauty?" "Two hundred thousand drachmas," replied the merchant. The patron of the lovely slave was immediately sent for, and the emir counted down the stipulated sum: thinking no price exorbitant for such an inestimable jewel, the generous Arab presented the seller besides with ten suits of satin, ten horses, and ten mules. The fatal moment arrived, when Bekir was to bid a final adieu to what he

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he prized above the whole world. It
 would be difficult to express his dejection
 of mind; nor was Gutrous in a less
 pitiable condition: this afflicted fair,
 drowned in tears, and scarce raising her
 eyes, clouded with grief and despair,
 said to him in broken accents, "Farewel,
 "my best beloved; I am going to be
 "immured in a place where I shall
 "never see thee more; but thine image
 "will be always present to my mind;
 "may the price thou hast received for
 "my person put an end to thy miseries:
 "as for myself, I hope a speedy death
 "will terminate all mine." "I had flat-
 "tered myself," cried Bekir, with a
 deep groan, "that death alone could
 "have dissolved the bands that united
 "us together; but cruel fortune has
 "convinced me to the contrary: live,
 "lovely Gutrous, live, and sometimes
 "remember a man that adores you:
 "far removed from you, I will drag on
 "the

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"the remainder of my melancholy days
 "in impatient hope, that grief will soon
 "finish the career." A spectacle so
 affecting touched the heart of Moter,
 who was naturally generous, and taking
 the beautiful slave by the hand, he
 delivered her back to Bekir: "God
 "forbid," says he, "that I should se-
 "parate two hearts so closely united: I
 "restore to you your mistress, and I
 "request her, for my sake, to keep the
 "200,000 drachmas you have received:
 "be happy in each other, and some-
 "times in your felicity call to mind
 "him that contributed to it, even at
 "the expence of his own."

The Wife justified.

A Rich merchant of Agra, advanced
 in years, having no wife, resolved
 to marry an only son whom he tenderly
 loved:

loved: and when this child arrived at the age of puberty, he gave him a wife, endowed with all the graces, and all the defects of her sex. An Indian passing under the balcony of this lady, fell immediately in love with her, which he testified to her by such gestures as she understood, and signified her approbation of in return: the two lovers could not easily communicate to each other their mutual sentiments, but their invention surmounted this difficulty.

The young man at first employed the usual methods. An old woman engaged for money to convey a letter; this attempt was in appearance ill received: the messenger, being well re-proved, was ordered to retire through a subterranean passage which had a communication with the garden. She related to him the fate of his message; and the circumstance of the passage

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under ground did not escape the sagacious lover, who fancied there was some meaning in sending back the old woman that way, and he resolved by that means to introduce himself into the house of his mistress.

The fair one, persuaded that so ardent a lover would readily take a hint, waited for him in the garden at the time he might be supposed to come. This delicious night was not the only one the lovers found means to pass together.

The greater the obstacles are, the more the Orientals arm themselves against them; but in being more resolute than other lovers, they are not more prudent: such frequent use was made of this passage, that the husband's father, who lived in the same house, discovered the infidelity of his daughter-in-law. He watched the two lovers, and surprized

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prized them in the moment they were inconsiderately lulled in sweet repose.

The old man, jealous for the reputation of his son, as he would have been for his own, contrived a method to convict the faithless fair: he took from off her arm the bracelet which her husband had given her: the lady, upon waking, perceived the theft, and suspected her father-in-law more than her husband, who she knew was sunk in profound sleep.

To save her honour, and prevent the evils she was threatened with, she immediately dismissed her gallant, who had thus exposed her. Returning to the nuptial bed, she found her husband asleep; by some feigned carresses she soon awaked him, and had art enough to draw the dupe into the same garden, where they passed the whole night. Before they re entered the house, she

pretended to discover the loss of her bracelet, which she supposed must have been taken from her while they were asleep.

When the morning came, the father went to apprise his son of the dissolute conduct of his wife, and, as a convincing proof it, gave him the bracelet, which they both knew perfectly well.

The young deluded husband only laughed at the sight of the mute witness:

"It was myself," says he to his father,

"that reposed with my wife in the

"arbor where you found us. She is

"not unfaithful, take my word for it,

"who am more interested in such an

"affair than you can possibly be." The

father, piqued at the blindness of his

son, resolved to open his eyes, whatever

it cost him. There was at Agra a

mysterious reservoir much admired,

constructed by some wise men, who had

brought

brought water into it under the conjunction of certain planets. The virtue of this water consisted in trying all kinds of falsehood. A woman, suspected of infidelity, swore she had been faithful, and was thrown into this basin, called the Basin of Trial; if she swore falsely, she instantly sunk to the bottom, but if truly, she swam upon the surface.

The enraged father-in-law cited his daughter to this tremendous basin, according to the right of every head of a family. This woman, conscious of her perfidy, studied how to clear her reputation in the eyes of the world. Apprizing her gallant of the situation she was in, she begged him to counterfeit the madman, and to catch her in his arms, the moment she was to undergo the fatal trial. The lover, solicitous to save the honour and life of his mistress, made no difficulty to expose himself to the eyes of the spectators,

and

and found an opportunity to approach, and embrace her, which he effected, by subjecting himself only to a few blows, being deemed insane by those who did not know him.

The suspected wife advances to the edge of the bason, and raising her voice with a firm and modest tone, cry'd, "I call the God, who hears me, to witness, the Prophet, founder of our law, the husband, whom I am accused of having dishonoured, his father my accuser, and my judge; I swear by virtue and truth, honour, and even life itself, and the people that hear me, that I have never touched any man, but the husband given me by heaven, and that madman who just insulted me in the presence of you all. Let this water be my punishment, if I have sworn falsely." Having said this, she threw herself into the bason. The wa-

ter

ter buoyed her up, in the sight of all present, and the subtilty of the oath, she had so steadily pronounced, supplied the place of that virtue she had offended: the spectators unanimously declared her innocent, and she returned triumphant to the arms of her husband, who had always thought her faithful.

The old man, still obstinate, could not give up the opinion he had imbibed from the evidence of his own eyes; and though the bason had declared in favour of his daughter-in-law's virtue, he was not less certain of having seen her in the arbor in the arms of a man that was not his son: he kept continual watch in the garden, but the young lover, less mad than he appeared to be in public, and the lady become more discreet by the danger she had escaped, discontinued their meetings.

The

The vigilance of the father did not however abate. The king of the Indies being informed of the indefatigable care and attention employed by this Argus, thought him a proper person to superintend the behaviour of his women; and fully persuaded, that age had rendered him as safe, as the operation does those to whom the Orientals trust the guard of their harems, concluded he might without danger choose him for his *kissaraga* *. The old man, honoured with this employment, discharged the functions of it with a wonderful severity; every one trembled before him, and his eyes seemed to penetrate the walls of the seraglio, even to the recesses of the Sultan's apartments.

* *Kissaraga* is the chief of the black eunuchs, who alone are permitted to enter into the Sultan's apartments: the white eunuchs are employed to watch the doors of the harem, or place where the Sultan is confined.

One

TO YVALLISIM A OF
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One night, as the unrelenting kilaraga was going his usual rounds, he perceived the prince's elephant mounted by his guide; this privileged animal advanced to the balcony of the favourite Sultana, which opened, and the elephant gently taking the Sultana upon his trunk, conducts her to his rider: after some space, the Sultana is brought back by the same conveyance, and safely set down in her balcony. The Aga could not avoid laughing at the docility of the animal, the confidence of the lady, and the happiness of the guide. This adventure having taught him, that the Sultan was no more fortunate than his son, he took comfort, and resolved to keep the Sultana's affair more secret than he had done that of his daughter-in-law.

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An extraordinary Instance of Justice performed by the Sultan Sandjar.

THE East has seen few princes reign, so renowned for equity as the sultan Sandjar†, son of Melckchable Selgiucides, as will appear by the following history. The sultan Sandjar, after a bloody war, wherein he had given the most striking proofs of valour and ability, entered the city of Zalika in triumph, followed by his victorious army, and met by his people without the walls, to testify their joy for his safe return.

Sandjar, the sixth sultan of the eldest branch of the Selgiucides: all the historians speak highly of his courage, justice, magnanimity, and benevolence: The people he had governed, to testify the love they bore him, continued for a whole year after his death, to publish his name in the mosques, as if he was still alive and reigning. He was surnamed the second Alexander.

In

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In the neighbourhood of this city was a cupola of a prodigious height, supported by forty marble columns. As the troops marched off at the foot of this dome, the son of a poor dervish, the better to observe them pass along, was mounted upon the top of it. The Sultan, passing near this building, perceived something perched upon the very extremity, and imagining it to be a bird, had a mind, being expert with his bow, to shew his dexterity to the people. He let fly an arrow with so much force, that it reached the boy, and brought him headlong to the ground, covered with blood. What was the astonishment, or rather, what the sorrow and despair of the prince, when he beheld the shocking spectacle! He immediately quitted his horse, and throwing himself upon the body of the youth, expressed the deepest grief. He

sent

sent directly for the child's father, and, taking him by the hand, conveyed him to his tent, where he shut himself up with the dervich alone: then taking a purse of gold, and laying his naked sabre upon the same table by it; "You behold in me," said he to the dervich, "the murderer of your son; I might vindicate myself, by assuring you that I did not premeditatedly design to kill him; but my crime, by being involuntary, is not the less afflictive to you, as it loads you with the heaviest calamity a father can suffer: you know the law; if, agreeable to the liberty it gives, you permit me to commute for the blood of your unhappy son, there is the gold; but if, resolved to enforce the utmost rigour of the law, you require blood for blood, behold my sabre, take away my life: I have taken the precaution,

"that

“that you may have nothing to fear in
 “quitting my tent.” Ah! my lord,”
 cried the dervish, flinging himself at the
 monarch’s feet, “if you are above the
 “rest of mankind in dignity, you yet
 “surpass them more in equity. God
 “forbid, that I should raise a sacrile-
 “gious hand against my prince, who is
 “the life and soul of his kingdom:
 “my unfortunate son has undergone
 “the melancholy lot written from the
 “beginning of time in the book of
 “destiny;†; your majesty is not guilty
 “of

† The Mussulmans believe, that the fate of all
 men is written in a book with indelible characters,
 which they call the Book of Destinies. To recon-
 cile the doctrine of predestination with free will,
 Hussin Vais, one of their most famous doctors,
 says, That after we have made an improper use
 of our liberty, we lose the power of performing
 such good actions as we wish: he compares our
 liberty to a bridle held in the rider’s hand, by
 means whereof he turns to the right and left, as
 he

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“ of his death; far from receiving the
 “ price of it, I should esteem myself
 “ happy, if, by the sacrifice of my own
 “ life, I could preserve that of a prince,
 “ good and equitable as your majesty.”

“ Your disinterestedness,” answered
 the Sultan, in astonishment, “ merits
 “ reward, and I appoint you governor
 “ of the city of Zalika. Men who sur-
 “ pass others in noble sentiments, are
 “ born to command them.”

he pleases; but he no sooner lets go the reins,
 than his horse runs away with him, and follows his
 natural impetuosity. The Arabian proverb upon
 fate is, That when God will execute his resolu-
 tion, the sagacity of the wisest men is suspended,
 till his decrees are accomplished. A Turkish
 poet thus expresses himself upon this subject:
 “ When the almighty power of God has lanced
 “ the arrows of his decree, there is no other
 “ shield that can ward off the blow, but obe-
 “ dience to his will.”

X

+ *Quem Jupiter vult
 perdere prius cecidat*
*Where the above
 Latin is taken from*

The

The unfaithful Depositary.

A Merchant, upon the point of setting out on a journey, intrusted to a dervich, his friend, a purse of gold: at his return, he applied to him for his deposit; but the perfidious dervich denied his having received any. The exasperated merchant carried his complaints before Moavie, cadi of Bagdad. Had this merchant been less credulous, and procured witnesses when he delivered his money to the dervich, the business would have been soon determined; but he had neglected that precaution. The cadi, seeing it would be impossible to convict this faithless trustee, ordered the merchant to attend again on the morrow, and immediately sent for the dervich.

The

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The cadi received him with civility, and expressed a pretended regard for him, the better to gain his confidence. After some conversation; "An affair of consequence," says the cadi, "obliges me to leave the country for some time; I have a very considerable sum of gold, that I dare not carry with me: I would not make choice of you for a depositary, if I knew in this city another man more honest. As this business must be secretly transacted, I will send you the money to-morrow night." The dervich overjoyed, assured the cadi of inviolable fidelity, and returned home fully determined to violate it.

The merchant did not fail to attend the cadi the next day, and so soon as he saw him, "Go," says he, "to your dervich, and if he refuses to restore the charge left with him, threaten him, that

"that you will complain to me." He instantly obeyed; and the dervich hearing the name of the cadi, whose confidence he had so much interest to secure, immediately redelivered him the trust. The merchant returned to the cadi to testify his acknowledgment for the favour.

During this, the dervich waited impatiently for the performance of the promise made him: alarmed at hearing no news of it, he hurried to the cadi; but what was his astonishment, when he heard himself reproached by the judge for his breach of faith. He retired in great confusion and despair, for having been the dupe of his own credulity.

*The Boldness of a Grecian Ambassador at
the Table of a Caliph.*

IN the reign of Montevekul*, an ambassador from the emperor of Constantinople arrived at Bagdad: the caliph,

* Montevekul, tenth caliph of the race of the Abbassides, was the son of Motassem, and succeeded his brother Vathek. This prince has the character of being cruel, especially towards his courtiers, whom he severely punished for the smallest offence. He had ordered an iron oven to be made, pointed on the inside with sharp nails, which was more or less heated, to punish such as he shut up in it. Benzeiat, his vizir, died in this oven, after forty days confinement. He much persecuted likewise the Alides, or the descendents of Ali.

The contempt he expressed for his son Montasfer, and the harsh treatment he constantly shewed him, induced this unnatural son to conspire against his father. He corrupted the Turks, the ordinary guard of the caliphs, who assassinated him when at table.

This

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caliph, whose interest it was, at that time, to keep fair with the Christians, loaded

This prince, who intermixed cruelty even with his diversions, frequently invited his courtiers; and while they were at table, turned loose, sometimes a lion, who appearing suddenly in the middle of the room, terrified the guests; at others, he caused serpents to slide under the table, or broke pots filled with scorpions, without permitting any one to rise from their seats, or make the least motion. When any one was stung by these animals, he cured them by an excellent antidote.

The Turkish slaves, who were the conspirators, chose a day for the execution of their design, when Montevkul, was making a debauch with his courtiers; and sword in hand entered the room of festivity. One of the lords at table in raillery said, "This is not the day of lions nor of serpents, but of swords."

Montevkul, who did not perceive the Turks, said to the courtier, "What do you mean by your swords?" But scarce had he pronounced these words than he was massacred. Fathah, his vizir, was killed in the defence of his master, and died, saying, "Montevkul, I will not survive thee." The buffoon of the caliph, who, at the

loaded him with honours. A few days after his arrival, this prince invited him to a splendid entertainment, where all the grandees of the empire were admitted. The most delicious wines were served in abundance.

The ambassador, astonished to see the guests drink wine without scruple or measure, could not refrain from saying to them, "Your prophet has forbid
"you the use of pork and wine; these
"two precepts are of equal obligation:
"why therefore are you such rigid
"observers of the first, and so readily
"violate the second?"

The question was embarrassing, and none of the guests dared to give a solution. "I will," added the ambassador, fight of the sword, hid himself under the table, hearing the vizir's exclamation, cried out, "Oh, Montevékuly I shall be very glad to live after
"you."
"with

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“with the caliph’s permission, explain
“the motives of your conduct: you
“easily conform to the law that prohi-
“bits the eating of swine’s flesh, be-
“cause there are a thousand other kinds
“of viands more delicate and pleasing
“to the taste; but you cannot submit
“to the law which interdicts wine, be-
“cause you cannot find any liquor more
“delicious.”

† *An Allegory.*

A Benevolent man, willing to contri-
bute to the happiness of one of his
slaves, gave him his liberty, and having
equipped a vessel, gave it him to seek his
fortune in whatever country he chose.

† This and the following allegory may give
an idea of Oriental philosophy, which hardly ever
delivers any moral truth, but under emblems and
figures.

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The grateful slave set sail ; but scarce was he at sea, when a dreadful tempest threw him upon an island, which he supposed desert. His merchandize was lost, his crew drowned, and his vessel sunk : he was left alone without assistance, and abandoned to the uncertainty of what was to happen, which he concluded however could not but be fatal. Absorbed in reflection, he was marching on without design, when a beaten tract presented itself before him : overjoyed at the sight, he pursued it, and at a distance discovered a large city. His hopes revived at this appearance, and he directed his steps thither. But how was he amazed, when approaching the walls, he saw himself surrounded by the inhabitants, who came out to meet him. The heralds proclaimed with a loud voice, " People, behold your king ;" acclamations ran before him into the city,

city, whither he was conducted with great pomp : they introduced him into the palace, the usual residence of their monarchs ; invested him with a purple mantle, and encircled his head with a diadem. The principal lords came, and, in the name of the whole nation, swore allegiance to him, as their sovereign. The new monarch could not believe, but that it was all a dream : convinced however, by experience, of the reality of his condition, he asked himself, " What is all this ? and what will the Supreme Being make of me ? "

This consideration incessantly occupied his thoughts, and induced him to seek an explanation : he addressed himself to that lord of the court who approached him the ofteneft, who gave him advice, and whom providence

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seemed to have destined to share the
 government with him. "Vizir," said
 he, "by what means am I made your
 king? Why am I obeyed, and what
 am I to become?" "Know, prince,"
 replied the minister, "that the Genii
 who inhabit this island, have re-
 quested God to send them every
 year a descendent of Adam to reign
 over them. The Almighty has
 vouchsafed to hear their wishes, and
 annually upon a certain day a man
 arrives here: the expecting people
 run out to meet him, as you have
 seen; they acknowledge him for
 their sovereign; but the duration of
 his reign is only for one year. This
 fatal time expired, he is dethroned,
 divested of his royal ornaments, and
 clothed in a coarse habit: the un-
 pitying soldiers drag him to the sea-
 shore, and throw him into a vessel,
 that

"that conveys him to another island,
 "barren and uninhabited. He, that a
 "few days before was a potent mo-
 "narch, has now neither subject, friend,
 "nor comforter, and wears out a pain-
 "ful and wretched life. The people,
 "having thus treated their old king,
 "issue out of the city to meet their
 "new one, whom providence sends them
 "regularly every year. Such, prince,
 "is the irrevocable law, which it is not
 "in your power to alter."

"Were my predecessors," said the
 king to his vizir, "apprized of such a
 "rigorous lot?" "None of them,"
 answered the minister, "were ignorant
 "of it; but they had not resolution to
 "take off their eyes from the dazzling
 "splendor of a throne, to fix them up-
 "on a disagreeable futurity: the in-
 "toxicating power of transient pleasures

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“diverted their attention from permanent happiness, and they knew not how to prevent the evils that menaced them: the year of their prosperity glided away imperceptibly, and the fatal day arrived, before they had made any provision to alleviate a lot inevitable and dreadful.”

This discourse of the minister struck the prince with fear: he reflected with horror, that a part of his precious time was already elapsed, and resolved to make the most advantage of what remained. “Sage vizir,” said he to the Genius, “you have apprized me of these disasters, who but you can instruct me in the means to avert them?” “Remember, my lord,” replied the Genius, “that you came naked into this island; know, that naked you will leave it, never to return

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“return hither. There is only one
“way afforded you, to avert the evils
“you are threatened with; and that is,
“to send into the island whither you
“will be conveyed, skilful workmen to
“erect vast magazines, and fill them
“with all necessary provisions for life.
“Avail yourself then of the present
“moment of your prosperity, and pro-
“vide against the days of peril and
“distress: but these precautions must
“be instantly taken; the time steals
“away, the period advances; the mo-
“ment suffered to elapse, is never to be
“recovered. Above all things, re-
“member, that, in the place you are
“going to inhabit for so long a season,
“you will find nothing but what you
“shall have taken care to transport
“from hence, during the short space
“you are to continue here.”

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The king approved of his minister's counsel, and carried it into execution. The workmen were instantly sent away; the money allotted for the work was prudently employed; and the monarch conveyed into the island as many people as he thought necessary to render it fruitful and agreeable.

While this was carrying on, the time destined for his quitting the kingdom drew near; but the prince, far from looking back on it with reluctance, wished earnestly for the moment when he was to depart, and take possession of his new territories. The appointed day at length arrived; he was hurried precipitately from his throne, despoiled of his royal robes, as had been foretold, and conducted aboard a ship, that conveyed him to the place of his exile. The dethroned monarch got happily to the new island, and lived still more happily

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happily with the conveniencies and resources which his prudence had transported thither.

Arabchah, from whom I translated this allegory, gives the following explanation of it:

‘ The benevolent man is God: the
‘ slave is the child conceived: the
‘ ship, which the master makes him
‘ embark in, is his mother’s womb.
‘ The wreck of the ship is the instant
‘ of his birth: the island on which he
‘ lands, is the world. The Genii that
‘ advance to meet him, are his parents,
‘ who take care of him in his infancy.
‘ The minister that apprizes him of the
‘ melancholy lot that attends him, is
‘ Wisdom. The year he is to reign, is
‘ the term of human life; and the desert
‘ island he is conveyed to, is the other
‘ world: the workmen he sends before
‘ him, are the good works which he
‘ performs

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“ performs in his lifetime : the princes
 “ who preceded him, without consider-
 “ ing the calamities that menaced them,
 “ are the generality of mankind, who,
 “ wholly engrossed by the pleasures of
 “ this world, think nothing of the next,
 “ where they become miserable on ap-
 “ pearing before the throne of God,
 “ destitute of good works.”

An Allegory upon Friendship.

A Rich merchant had an only son,
 whom he tenderly loved: he
 brought him up with all imaginable
 care, and spared no expence to form
 his heart and adorn his mind: the
 education of the youth being near-
 ly completed, he resolved to let
 him travel. “ Know, my son,” said
 he to him one day, “ that among the
 “ most pressing wants of human life,
 “ the

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"the greatest is that of a true friend.
"Extravagance despoils us of our riches;
"a reverse of fortune throws the most
"powerful into adversity; but death
"alone deprives us of a friend, as it
"puts a period to our own existence.
"This is the only advantage that no
"human power can take from us:
"† find but one friend in the course of
"your life, and you will have secured
"the first and greatest of all blessings.
"I should wish likewise, my son, that

† This thought nearly resembles one of Cicero's, in his Dialogue upon Friendship, chap. 15.
"What can be a greater folly," says he, "than
"for an opulent man, and one who has in his
"power all the conveniences and delights of
"life, to seek for what can be purchased with
"money, lands, fine situations, splendid equipages, houses magnificently furnished; and not
"rather be solicitous to procure himself friends!
"Every other acquisition may be wrested from
"him; there is nothing except our friends, but
"what the enjoyment of may be disputed with
"us."

"you

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"you would travel; much experience
 "is gained from an acquaintance with
 "the world: the more we know of
 "men, the better we are enabled to
 "live among them. The world is a
 "voluminous book, which informs him
 "that knows how to study it: it is a
 "faithful mirrour that reflects to our
 "eyes all the objects, from the know-
 "ledge of which we can gain any in-
 "struction. Depart then, my son, and
 "think no acquisition of so much im-
 "portance as that of a real friend.
 "Sacrifice for that (if necessary to ob-
 "tain it) the most valuable things you
 "possess."

The young man took leave of his
 father, and set out for a country not
 very remote from his own, where he
 resided some time, and afterwards
 returned home. "I did not expect you
 "so soon," said the father, surprized at
 his

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his quick return. "You ordered me,"
replied the son, "to seek out a friend,"
"and I have brought fifty, who are
"patterns of perfect friendship."

"Do not, my son," answered the
merchant, "prostitute that sacred name;
"have you forgot what the Persian poet
"says? *Boast not of your friend before you*
"*have proved him.* It is a very uncom-
"mon thing; by far the greater part
"of those who pretend to that title,
"have only the mask of it: they re-
"semble a summer's cloud which a ray
"of the sun disperses; they behave to
"those whom they feign to love, as
"drunkards do to a pitcher of wine;
"they fondly caress it, while any of that
"bewitching liquor remains in it, but
"cast it to the ground as soon as it is
"empty. I am much afraid, that those
"you seem to be so well satisfied with,
"are like those false and mercenary
"souls,

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“souls, whom I have given you a picture of.” “Father,” replied the son, “your diffidence is unjust; those whom I consider as my friends, would look on me in adversity, without acting inconsistently with their professions.”

“I have lived seventy years,” said the merchant, “and have experienced both bad and good fortune: I have had a large and numerous acquaintance; but in so long a revolution of years, I have hardly acquired one friend: how should a person of your youth, in so short a space of time, have found fifty? Learn from me to know mankind.”

The merchant ordered a sheep to be killed, and put into a sack, and with the blood of that animal tinged his son's clothes; every thing being thus prepared for the design he had formed, he postponed the execution of it till night.

He

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He laid the sack with the sheep in it upon the shoulders of the young man, who was instructed in the part he was to perform; and in this manner they set out together.

The son knocked at the door of one of his fifty friends, who immediately opened it to him, and earnestly enquired the cause of his coming. "It is
" in time of distress," said the youth,
" that we prove the friendship of those
" we love: I have often recounted to
" you an old animosity subsisting be-
" tween my family and that of a lord
" of the court; chance brought us to-
" gether in a retired place; hatred drew
" our swords, and I laid him breathless
" at my feet. Fearful of a discovery,
" I have brought the body in this sack,
" and beg you will conceal it in your
" house till the affair be blown over,
" or adjusted." "My house is so
" small,"

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“small,” replies his friend, with an air of concern and inquietude, “that it can scarcely contain the living that reside in it; and where can I put the dead? None are ignorant of the enmity so long subsisting between you and the lord you have killed, and you will readily be suspected as the author of his death: enquiry therefore will necessarily be made, and as our friendship is publicly known, they will begin by searching my house; it could be of no advantage to you to involve me in your misfortune, and the only service I can render you, is to keep the secret.” The young man repeated his request, but without success: in despair, at length, of prevailing with this friend, he applied successively to the whole fifty, on whose sincerity he had so unwarily depended, and fifty times he met with the same reception.

“Confess,

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“ Confess, my son,” said the merchant to him, “ how little reliance is to be
“ made upon men ; what is become of
“ the zeal of those whom you so highly
“ extolled ? they have all abandoned
“ you in your distress : they are painted
“ walls, clouds without rain, trees that
“ bear no fruit : I will shew you the
“ difference between the only friend I
“ have, and your’s.” They soon arrived at the door of him, whom the merchant represented as a model of the most perfect friendship, and having informed him of the misfortune that had happened to his son, he cried out, “ Oh, thrice happy day ! which
“ affords me an opportunity of giving
“ a proof of my attachment ; if you
“ depend on me, you will do me
“ justice ; my house is large enough to
“ conceal a thousand dead bodies ; but
“ though it were inconvenient, or even
“ dangerous

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“dangerous for me, I would cheerfully
“risk it, in hopes of saving you. Re-
“tire, you and your son, to my estate
“in the country; you will there live
“undisturbed, unknown, and secure
“from the pursuits of justice.”

The merchant, after making proper acknowledgments for the generous offers of his friend, told him, that the whole transaction he had related, was nothing more than an artifice, invented to teach his son, how to distinguish a false from a real friend.

An ingenious Answer of a Dervish to a King.

A Sultan, in his walk, observed a dervich, holding a Death's head upon his knee; the Santon not perceiving the king, was meditating on the head, and seemed plunged in a profound

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profound reverie. The contemplative posture of the dervich drew the Sultan's attention: he approached him, and enquired the subject of his reflections. "Prince," replied he, "this head presented itself to my view this morning, from which moment I have in vain endeavoured to discover, whether it belonged to a potent monarch, such as your majesty, or to a poor dervich, like myself."

Another Answer of a Dervich.

A Sultan had erected a palace at a vast expence, and when finished, he went thither with his whole court to display the grandeur of it to the admiration of his attendants. As they were lavishing their commendations on its beauty, particularly the number and
2 regularity

regularity of the passages; "In truth," said a dervich, who was among the crowd, "this palace is so open from all parts, that the angel of death may easily get in."

An extraordinary Instance of Generosity in an Egyptian.

A Conflagration having reduced to ashes one of the principal mosques of Cairo, the Mussulmans imputed this calamity to the hatred of the Christians, and without examining whether such an accusation was well founded or not, several young people ran to the quarter inhabited by the Christians, and set fire to it by way of reprisal.

Such an outrage deserved the severest punishment: the governor caused the perpetrators to be apprehended; but as the

the number was very great, he could not resolve to doom to death so many young persons, who were hurried into this excess more by passion than malice.

As many lots were thrown into an urn as amounted to the number of the culprits: some few of these were marked, death; and all the others condemned the drawers to the correction only of rods.

When they had all drawn their lots out of the fatal urn, one of those destined to death, cried out in a transport of grief, "I do not regret the loss of life, but how will my parents, overwhelmed with sorrow, and reduced to the greatest misery, be able to live without my assistance."

One of those that had escaped death, replied to him that was lamenting his fate, "Friend, I have neither father nor

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“mother; my life is of no use to any

“one; give me your lot, and take

“mine.” This surprising sacrifice ex-

cited the admiration of every one pre-

sent, and the governor, who was soon

informed of it, pardoned both the cri-

minals.

The cruel Jealousy of an Arab of the Desert.

AN Arab of the Desert became violently enamoured of a young woman, who was not of his tribe. The law absolutely forbade such an alliance, but his constancy, and the ardor of his passion, surmounted this obstacle. As he was richer than her he was in love with, the parents of the woman obtained leave to supersede the general law, and the lover became happy, if happiness can exist

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exist in a breast tormented with jealousy.

The husband soon discovered that he had a potent rival: discontented love, so much resembling hatred, persuaded him to banish both himself and wife to the inmost recesses of the desert. He set out with her, and after a journey of several days, he chose for his residence a place, the more agreeable to his eyes, as it was perfectly solitary, and far remote from any habitation.

Scarce had he pitched his tent, under which was reposing that wife, who caused him so much pleasure and so much pain, when he perceived at a distance three men on horseback, and among them his rival: inflamed with anger, he attacked the foremost, in spite of the inequality of numbers, and was soon wounded in several places. In selling his life dearly, he had wounded

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his rival also, and while his friends were assisting him, the furious Arab crept into his tent: his wife flying to his relief, "Die with me," said he, fixing his eyes full of love and fury on her, "rather than become the prey of an infamous robber." At these words, he plunged his dagger into her breast: their blood mingling together flowed profusely around, and they expired at the same time, in sight of the ravisher, who reaped no fruit, but his wounds, from his criminal enterprize.

The two Slippers.

THERE lived at Bagdad an old merchant, named Abou-Casem-Tambourifort, well known for his avarice: although very rich, his clothes were only rags and pieces; his turban was
of

EASTERN LEARNING. 77

of coarse cloth, and so dirty, that the colour of it could no longer be distinguished: but of all his dress his slippers were what most deserved the attention of the curious: the soles were guarded with large nails; the upper leathers were all patch-work; the famous ship of Argos did not consist of so many pieces; and during ten years, they had been slippers, the most able cobblers in Bagdad had exhausted their art in preventing a total separation of the parts. They were become at last, by these frequent accessions, so heavy, that they passed into a proverb, and when any thing ponderous was to be expressed, Cafem's slippers were always the object of comparison.

This merchant, walking one day in the great Bazar* of the city, the pur-

* Public market.

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chase of a considerable quantity of crystal was offered to him, and, thinking it an advantageous bargain, he bought it: a few days after, hearing that a bankrupt perfumer had nothing left to sell but some rose-water, he took the advantage of the poor man's misfortune, and purchased it for half the value: these lucky incidents had put him into good-humour; but instead of giving an entertainment, according to the custom of eastern merchants, when they had made a profitable bargain, he thought it more expedient to go to the bath, which he had not frequented for a considerable time.

As he was undressing himself, one of his friends, or at least one whom he thought so, (for a miser seldom finds any) told him, that his slippers had made him the ridicule of the whole city, and that he ought to provide himself with

with others. "I have been long thinking about it," answered Casem; "however, they are not so very much decayed, but that they may serve a little longer." So undressing, he went into the bath.

While he was washing himself, the cadi of Bagdad came also to bathe; Casem coming out before the judge, took up his clothes, but could not find his slippers: a new pair being placed in their room, our miser persuaded, because he wished it, that his friend had made him a present, put on these fine slippers, which saved him the mortification of buying others, and walk'd away from the bath perfectly contented.

When the cadi had finished his bathing, his slaves searched in vain for their master's slippers: none could be found, but a wretched pair, which were soon known to belong to Casem: the off-

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cers soon hastened after the supposed thief, and bringing him back with the theft on his feet, the cadi, after exchanging slippers, dispatched him to prison. There was no escaping from the claws of justice without money, and as Casem was counted as rich as he was avaricious, he did not get quit for a little.

At his returning home, the disconsolate Casem, in indignation, flung his slippers into the Tygris, that ran under his window: some days after, they were dragged out in a fisherman's net, that came up more heavy than usual; the nails wherewith they were studded, had torn the meshes of the net.

The fisherman, exasperated against Casem and his slippers, (for they were known to every one) determined to throw them into his house through the window he had left open: the slippers, thrown

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thrown with great violence, reached the jars that contained the rose-water, and broke them to pieces.

Figure, if you can, the consternation of Casem, at the first sight of such devastation: "Cursed slippers," cried he, tearing his beard, "you shall cause me no further mischief;" so saying, he took a spade, and dug a hole in his garden to bury them.

One of his neighbours, who had long owed him a spite, perceiving him busied in moving the ground, ran directly to inform the governor, that Casem had discovered hidden treasure in his garden. Nothing more was necessary to rouse the covetousness of the commandant. In vain did our miser protest, that he had found no treasure; that he only meant to bury his slippers: the governor had counted upon the money, and the afflicted Casem could not pre-

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serve his liberty, but at the expence of a large sum.

In a fit of distraction, he heartily wished his slippers at the devil, and in order effectually to get rid of them, flung them into an aqueduct, at a distance from the city, persuaded he should hear no more of them; but the devil, who had not yet sufficiently plagued him, directed the slippers exactly to the mouth of the pipe, which stopped the current of the water. The keepers of the fountain hastened to repair the damage, and finding Casem's slippers, complained to the governor, that he had occasioned all the mischief.

This unfortunate owner of the slippers was remanded to prison, and condemned to a higher penalty than either of the two former ones: the governor, who had punished the offence, under pretence of withholding nothing that belonged

EASTERN LEARNING. 83

belonged to another, readily returned him his curious goods. Casem, to free himself at length from what had caused him so many disasters, resolved to burn them, and as they had been thoroughly soaked in water, he exposed them to the rays of the sun upon the terrace† of his house.

But Fortune had not yet exhausted all her shafts against him, and the last reserved for him was the most cruel of all. A neighbour's dog, perceiving the slippers, leaped from the terrace of his master's house upon the miser's, and seizing one of them in his mouth, he let it drop into the street: the fatal slipper falling directly on the head of a woman with child, the fright and violence of the blow occasioned a miscar-

† Most of the houses in the East have no shelving roofs but flat terraces, where they take the air after sun-set.

riage: her husband brought his complaint before the cadi, and Casem is again sentenced to costs proportionable to the calamity he was thought to have occasioned.

He took the two slippers in his hands, and with a vehemence that made the judge laugh, said, "Behold, my lord, the fatal instruments of all my misfortunes; these cursed slippers have at length reduced me to poverty; vouchsafe to publish an order, that no one may any more impute to me the disasters they may perhaps yet occasion." The cadi could not refuse his request, and Casem learned, at a great expence, the danger of wearing too long his slippers.

Singular

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Singular Gratitude and Generosity of Sentiments between two Arabian Lords.

ALI-IBN-ABBAS, favourite of the caliph Mamoun *, and lieutenant of the police in the reign of this prince, relates

* Mamoun, son of the caliph Aroun-Alrachid; his name is famous all over the East, and he is reckoned the greatest prince of the Abbassides family; he reigned twenty-eight years, and eight months. He was a great warrior, of a sweet disposition, and liberal to excess; but what most immortalized him, was his love of learning; he was himself deeply versed in every science, but more especially in philosophy, and astronomy. This is the prince that caused the most valuable books to be translated from the Greeks, their first masters.

The Mahometan Doctors have reproached him with introducing philosophy, and the other speculative sciences into Mahometism; for the Arabians of his days were not accustomed to read any other books, but what related to their own religion: this prince shewed equal favour to every man of knowlege, let his religion be what it would.

The

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relates, in these terms, a story that happened to himself. "I was one evening with the caliph, when a man, bound hand and foot, was brought in. Maimoun ordered me to keep a watchful eye over the prisoner, and to bring him the next day. The caliph seemed greatly irritated, and the fear of exposing myself to his resentment, induced me to confine the prisoner in my haram*, as the most secure place in my house.

"I asked

The question about the creation, or eternity of the Alcoran, was started in his time, and occasioned much effusion of blood. He, with the smallest number of doctors, held it to be created; but the other doctors insisted, that the Alcoran, being the word proceeding from God, was eternal like himself. This sentiment is embraced by the present Mahometans, who consider all that deny that doctrine as infidels.

* This name given in the East to the apartments appropriated to the women. It is separated from the rest of the house, but communicates

EASTERN LEARNING. 87

“I asked him, what country he was
“of: He said, Damascus, and that his
“habitation was in the quarter of the
“great mosque. May heaven, cried I,
“shower down the choicest of its blessings
“upon the city of Damascus, and
“particularly upon the quarter where
“you resided! He was solicitous to

cates with it by means of a gallery: no man, except the master, dares enter it: the name is derived from the Arabian root Haramè, it is forbidden. Haram also signifies a thing sacred, and which no one is permitted to touch; and thus they call the temple of Mecca, Beit-el-haram, the sacred house. The Sultan's haram at Constantinople is inaccessible to all the world: no woman, not even the grand vizir's wife, has the privilege of entering it: none but the Sultan's slaves, who having been brought up in the place, and afterwards given in marriage to some grandees; or the daughters or sisters of the Sultan, and the princesses of the blood, who have been taken out of the seraglio, or rather the haram, to be married to some Pacha, can obtain admission to pay their respects to the Sultan and Sultanas.

“know

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“know the motive that so much interested me for that district. It is, said I, that I owe my life to a man that lived there.

“These words excited his curiosity, and he conjured me to gratify it. It is many years since, continued I, that the caliph, dissatisfied with the viceroy of Damascus, deposed him: I accompanied the person whom the prince had appointed his successor, and at the instant we were taking possession of the governor’s palace, a quarrel broke out between the new and the old governor; the latter had posted soldiers, who assaulted us; I escaped out of a window, and finding myself pursued by other assassins, took shelter in your quarter. I observed a palace open, and seeing the master at the door, supplicated him to save my life; he immediately conducted

“me

“ me into the apartment of his women,
“ where I continued a month in peace
“ and plenty.

“ My host came one day to inform
“ me, that a caravan was setting out for
“ Bagdad, and that, if I wished to re-
“ turn to my own home, I could not
“ avail myself of a more favourable op-
“ portunity. Shame held my tongue,
“ and I had not courage to confess my
“ poverty: I had no money, and for
“ want of that, should be forced to
“ follow the caravan on foot. But how
“ great was my surprize, when, on
“ the day of departure, a very fine
“ horse was brought me, a mule loaded
“ with all sorts of provisions, and a
“ black slave to attend me on the
“ road; my generous host presented
“ me at the same time a purse of
“ gold, and conducted me himself to
“ the caravan, where he recommended
“ me

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“me to several of the travellers, who
“were his friends. These are the
“kindnesses I received in your city,
“and that render it so dear to me; all
“my concern is, that I have not hither-
“to been able to discover my generous
“benefactor. I should die content,
“could I find an opportunity of testi-
“fying my gratitude.

“Your wishes are accomplished,
“cried my prisoner, in a transport, I am
“he, that received you in my palace;
“do you not remember me? The
“time that had elapsed since that event,
“and the grief into which he was sunk,
“had greatly altered his face; but on a
“more close examination of his features,
“I easily recollected him, and some
“circumstances he brought to my mind,
“left me not the least room to doubt,
“but that the prisoner, who was then in
“danger of losing his life, was the very
“person.

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" person who had so generously saved
 " mine. I embraced him with tears in
 " my eyes, took off his chains, and
 " asked him by what fatality he had in-
 " curred the caliph's displeasure. Some
 " contemptible enemies, he replied,
 " have found means to asperse me un-
 " justly to Mamoun : I was hurried
 " away from Damascus, and cruelly
 " denied even the consolation of em-
 " bracing my wife and children : I
 " know not what fate attends me ; but
 " as I have reason to apprehend my
 " death is determined, I request you to
 " acquaint them with my misfortunes.
 " No, said I to him, you shall not
 " die ; I dare give you this assurance ;
 " you shall be restored to your family ;
 " be at liberty from this moment. I pre-
 " sently provided some pieces of the richest
 " gold stuffs of Bagdad, and begged him
 " to present them to his wife, depart
 " immediately,

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" immediately, added I, presenting him
 " with a purse of a thousand sequins;
 " haste to rejoin those precious pledges
 " of your affection which you left at
 " Damascus; let the caliph's indigna-
 " tion fall on me; I dread it not, if I
 " am happy enough to preserve you.
 " What a proposal do you make me!
 " answered my prisoner, and can you
 " think me capable of accepting it?
 " What! shall I, to avoid death, sacri-
 " fice that same life now which I for-
 " merly saved? Endeavour to convince
 " the caliph of my innocence: this is
 " the only proof I will admit of your
 " gratitude: if you cannot undeceive
 " him, I will go myself and offer him
 " my head: let him dispose of my life
 " at his pleasure, provided yours be
 " safe. I again intreated him to
 " escape, but he continued inflexible.

"I did

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“ I did not fail to present myself the
“ next morning before Mamoun. The
“ prince was dressed in a crimson colour-
“ ed mantle, the symbol of his anger. As
“ soon as he saw me, he enquired where
“ my prisoner was ? and at the same in-
“ stant ordered the executioner to at-
“ tend. My lord, says I, throwing
“ myself at his feet, something very
“ extraordinary has happened with re-
“ gard to the person you yesterday com-
“ mitted to my custody. Will your
“ majesty permit me to explain it ?
“ These words threw him into a passion :
“ I swear, cried he, by the soul of my
“ ancestors, that thy head shall pay for
“ the prisoner, if thou hast suffered him
“ to escape. Both my life and his are at
“ your majesty’s disposal : vouchsafe to
“ hear me. Speak, said he. I then
“ related to the prince, in what manner
“ that man had saved my life at Damas-

"cus: that, desirous to discharge the
 "obligation I lay under to him, I had
 "offered him his liberty; but that he
 "had refused it, from the fear of ex-
 "posing me to death. My lord, added
 "I, he is not guilty; a man of such
 "generous sentiments cannot be so.
 "Some base detractors have calum-
 "niated him to you, and he is become
 "the unfortunate victim of their hatred
 "and envy. The caliph appeared af-
 "fected, and having naturally a great-
 "ness of soul, could not help admir-
 "ing the conduct of my friend. **A**
 "pardon him, said Mamoun, on thy
 "account: go, carry him this good
 "news, and bring him to me. I threw
 "myself at the prince's feet, kissed
 "them, and made my acknowledgments
 "in the strongest terms my gratitude
 "could suggest: I then conducted my
 "prisoner into the caliph's presence.
 "The

“The monarch ordered him to be
 “clothed with a robe of honour, pre-
 “sented him with ten horses, ten mules,
 “and ten camels, out of his own
 “stables; to all which favours, he add-
 “ed a purse of ten thousand sequins
 “for the expences of his journey, and
 “gave him a letter of recommendation
 “to the governor of Damascus.”

The Glutton.

A Glutton, named Museiré, was the
 friend of a Christian monk; passing
 one day before the monastery, the ceno-
 bite invited him to a frugal repast: as
 Museiré had no hopes of a better, he
 accepted the monk's offer, who, with
 hearty good-will, placed upon the table
 ten loaves*, and ran to the kitchen for

* The loaves in Turkey are generally very
 small, some not weighing four ounces.

a dish

a dish of lentils†: surprized at his return to find none of the loaves he had left, he went for a fresh supply. During his absence, the lentils were dispatched, so that the monk, who had brought a second stock of bread, was obliged to fetch another dish of lentils: these ten loaves lasted no longer than the first. The monk returning, found the table again cleared; and being willing to see how far this would go, he replenished the table as often as he found it empty: but diligent as he was, the hungry wretch was still more expeditious in devouring it. At length, after the tenth course, he gave out, and having returned thanks to his host, he mounted his mule. “Which way do you direct your steps,” said the monk

† The Christian monks in Turkey keep Lent the whole year, and in general lead a very rigid life.

to him? "I am going to a neighbouring town," answered Museiré, "to consult a famous physician: my stomach is out of order, and I have for some time lost my appetite." "When you have recovered it," replied the monk, "don't come back this road; you would starve all the monasteries in the kingdom."

The bashful Physician.

A Turkish physician was often obliged to pass by a burying-ground, and always turned his face another way. One of his friends, who had frequently accompanied him, took notice of it, and asked him the reason. "It is," says he, "because I have destroyed most of those that are interred there; and my

“fancy persuades me, that I see them
 “starting out of their graves to re-
 “proach me with their death.”

The Repartee of one Poet to another.

TWO poets, dining at the table of a grandee, thought they ought to pay their scot by some lively sallies*. The first, who was helped to a ragout extremely hot, said, “That the cook
 “had dressed it at a fire fit to roast an
 “infidel.” “In that case,” replied the other, “it would be in vain for thee to

* The story of the poet resembles one of Hesiod’s: a poet having said, it was not wonderful that the temple of Diana at Ephesus took fire, because the goddess was that night engaged at the labour of Olympias, the mother of Alexander. Hesiod reprehends this cold thought by another still colder, in saying, it was so cold that it might have quenched the conflagration.

“endeavour

“endeavour to cool it by blowing, but
 “recite deliberately five or six of thy
 “verses; I know nothing so hot, but
 “what may be cooled by that means.”

The Justice of a Sultan.

THE Sultan Masoud†, son of the
 Sultan Mahmoud Sebukteghin,
 was, according to the custom of eastern
 monarchs, hunting with a part of his
 army, when he met a countryman, who
 seemed overwhelmed with grief. The
 prince, with much goodness, enquired
 the cause of his trouble. “My lord,”
 said the poor man, “I had for a long
 “time been using all my endeavours

† He was second Sultan of the dynasty of the
 Gaznevides. This prince perished in a sedition
 of a part of his army, after a reign of thirteen
 years. He was just and liberal, and much beloved
 by the learned men of his time.

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“to raise a melon, which I hoped to
 “sell at a considerable price, it being
 “the only resource of my family; when
 “one of your attendants robbed me of
 “it.” The Sultan promised him speedy
 justice, and calling one of his officers,
 said, “I have a great desire to eat a
 “melon; procure me one, if possible,
 “at any rate.” The officer visited all
 the tents of the army, and after much
 enquiry, at last found one in the posses-
 sion of an officer. “Your fortune is
 “made,” says he to him, “if you will
 “gratify the emperor with your melon;
 “it is a particular fancy of the mo-
 “narch, which you may turn to great
 “advantage.”

The officer, overjoyed at this occa-
 sion, carried the valuable present him-
 self to his master. “Behold thy slave,”
 said the prince to the peasant; “dispose
 “of him.” Saying this, he ordered a
 cord

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cord to be put round the neck of the marauder,

The peasant returned thanks to the Sultan, and drove his plunderer before him, who, being got out of sight of the monarch, was desirous to compound for his liberty, and offered his new master 500 sequins. The poor man, dazzled with the prospect of so much money, readily accepted a price, which he could never have expected for his melon; and, acquainting him with the bargain he had made. "Thou art satisfied with too small a sum," said the Sultan to him; "justice required, that thou shouldst have taken the whole fortune of him, who had deprived thee of all thine."

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Singular Constancy in a Vizir of Cosroes.

COSROES, king of Persia, had summoned his ministers to deliberate upon an affair of the utmost importance. While they were assembled, a scorpion fell from the ceiling upon one of the vizirs, and darted his sting several times into his foot. The minister, who at that instant was addressing his discourse, without the least emotion, or visible alteration in his countenance.

Cosroes, informed some days after of the accident, asked the vizir, how he could support so violent a pain without suffering any plaintive expression to escape him. "Prince," replied the minister, "he that, in your majesty's presence, has not resolution enough to contemn so slight an evil as the
"pricking

“pricking of a scorpion, how will he,
 “in a day of battle, rush into the midst
 “of his enemies, and bid defiance
 “to death in all its variety of shapes?”
 The king, in admiration of his fortitude, loaded the intrepid vizir with honours.

Virtues which render a Monarch happy.

DJEMCHID, king of Persia, asked his vizir one day, what were the virtues which might contribute to render a monarch happy. “My lord,” answered the vizir, “as kings are in “rank superior to other men, so ought “they to be in virtue. Strength and “courage form conquerors; justice “and prudence constitute true monarchs; clemency and generosity “make fathers of a country, and render “a prince happy.”

The strongest Tie is that of Benefits.

† **COSROES-PARVIZ**, king of Persia, had at the head of his armies a general, illustrious for his uncommon qualities,

† **Cosroes-Parviz**, or **Khusfiev-Parviz**, twenty-third king of the dynasty of the Saffanides, having been vanquished, and forced to leave his capital to the usurper **Behram**, took refuge with the emperor **Maurice**, by whose assistance he soon recovered his throne, and destroyed at length his competitor. The Persian monarch, out of gratitude for such an essential service, restored several places taken by his father, to the Greeks. **Phocas**, having put the emperor **Maurice**, and all his children to death, except one, that was at the court of **Cosroes**, this prince resolved to revenge the death of one, to whom he owed his crown: he marched an army against the Greeks, and took from them a great part of Syria; but with all his success, he could not restore the son of his benefactor to the throne of Constantinople. He was also a declared enemy of **Heraclius**, successor to **Phocas**, as he had been to this latter. The beginning of the war was fortunate to him, but the end was very fatal; for he was subdued, and his capital

qualities, named Rustem: he had been the shield and defence of the state; but, after many years service, he was accused of a design to betray his master. "If this ambitious man, who is idolized by the soldiery," said Cosroes to himself, "should dare to erect the standard of sedition, what other can I fix upon to oppose him, who is his equal in skill and power?" In this dilemma, the prince advised with his vizirs, who were unanimous in their opinion, that Rustem should be secured.

Cosroes seemed to acquiesce with their advice; the next day he sent for capital taken. His death was still more melancholy. This prince, who had distinguished the first years of his reign by a thousand brilliant actions, tarnished the splendor of the last by his cruelty and avarice. The grandees of the kingdom conspired against him, seized his person, and confined him in a subterraneous vault, where he kept his treasure, in the midst of which he perished miserably.

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Rustem, and heaped fresh favours and honours on him: the confidence and bounty of the monarch wrought upon the general, and induced him to renounce his design. The king, having discovered this, called his vizirs, and said, "I have followed your advice, and secured Rustem, by the strongest of ties: chains are necessary for the hands, the feet, and the body; but only one is wanting for the heart, which is the king of all the other parts."

On Education.

A Long and cruel war was carried on between Egypt and the empire of Constantinople: the two monarchs, equally moved by the calamities that discord occasioned, agreed to a peace.

To

To cement their union, the Sultan of Egypt gave his daughter in marriage to the emperor's son, and the daughter of the Grecian prince was destined for the son of the Sultan: the two sovereigns formed, by means of this intermarriage, a most intimate correspondence, and neither of them engaged in any affair of consequence, without consulting the other.

The Sultan one day wrote to the emperor, thus: "A father ought to have nothing dearer to him than his children, for in them he lives again, even after death; and therefore should use his utmost efforts to secure them from the attacks of indigence. Persuaded of this truth, I have accumulated riches for my son: why do not you follow my example, and direct your attention to the state your son will be in after you."

The emperor returned for answer:
 "A wise man does not place his confidence in the goods of this world: prodigality may dissipate, and misfortune snatch them away; my son will find, after my decease, acquisitions more permanent and solid: I have enriched his mind with those inestimable gifts, which no one can deprive him of; qualities that form the heart, and embellish the mind." The Sultan of Egypt acknowledged, that a good education was the most valuable riches that a father could bequeath to his children.

The faithful Depositary.

TIES of the strictest friendship united the Emir Samouil with the Emir-Alikis: the latter formed a design of travelling,

travelling, and thought he could not deposite his property in any hands safer than in those of his friend. He accordingly brought his whole substance into the city, where Samouil commanded, and set out on his journey.

News arrived some time after, that the Emir had had the misfortune to perish by shipwreck. Alkendé then reigned in Arabia, a prince burning with thirst after riches, and not in the least scrupulous about the means of acquiring them. The death of the Emir-Alkis appeared to him a favourable opportunity of gratifying his rapacity; and knowing that his fortune was entrusted to Samouil, he summoned him to deliver it up. Samouil returned for answer to the prince, that he was unhappy to find himself under an impossibility of complying with his demand; that he ought, above all others,

to

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to know the laws of honour and fidelity, which obliged a trustee to restore the deposit to whom it belonged, and not to a stranger.

The king, irritated by this refusal of the Emir, resolved to obtain by force what he could not get by fraud, and laid siege to the city, where Samouil commanded. The Emir's son, alarmed at his father's danger, collected together a few friends, and attempted to get into the city, but had the misfortune to be taken.

Alkendé was delighted to have in his custody a hostage, the most likely to stagger the resolution of Samouil; and loading the young Emir with chains, conveyed him to the foot of the walls; where, holding a dagger to his throat, he threatened Samouil to dispatch his son before his eyes, if he did not immediately

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diately deliver up to him the riches of Alkis.

Samouil, without discovering the least emotion, and stifling the voice of nature to listen only to that of fidelity, cried out to the prince, that the fear of losing what was the dearest to him in the world, should not induce him to betray his trust.

The heroic firmness of Samouil, far from moving the king, served only to redouble his fury ; he plunged his dagger into the breast of the young Emir : the inhabitants of the city, shocked at this cruelty, and fearful of falling under the power of such an inhuman prince, defended themselves with so much courage, that they forced him to raise the siege with disgrace.

The son of the Emir-Alkis, who accompanied his father in the voyage, had the good fortune to escape ship-

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wreck: on his return home, the Emir Samouil restored to him what his father had entrusted to his care, the security of which had proved so fatal to him.

The ingenious Scheme of a Philosopher to console a Prince for the Loss of his Son.

COSROES, having had the misfortune to lose a son he was very fond of, abandoned himself to the most pungent sorrow. In vain did his vizirs, his favourites, and even the ministers of religion attempt to give him consolation. There resided at Chtésiphon a kind of philosopher, with whose conversation the prince was always pleased: Behloul, (for that was his name) entering the royal apartment, found the king alone in his chamber, overwhelmed with grief. Behloul, pretending ignorance

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rance of the prince's loss, asked him the cause of so profound a melancholy.

"My son is dead," replied Cosroes,

"and I shall devote the remainder of

"my days to mourning." "My lord,"

said the philosopher, "your grief is just,

"but it will cease to be so if you pre-

"scribe no bounds to it; may I be per-

"mitted to ask your majesty; Could you

"desire, that your son alone should be

"exempt from the common law of na-

"ture, and remain immortal upon the

"earth?" "No," replied the king, "I

"know that the angel of death spares

"none; but I could at least have

"wished, that he might have lived to

"the age of man; that, after having

"tasted the pleasures of youth, he

"might have seen himself live again in

"a numerous and illustrious issue, and,

"at the end of his career, have enjoyed

"the repose attendant upon virtue."

"Well,"

"Well," replied Behloul, "suppose for
 "once, that your son had run through
 "the four successive ages of life; carry
 "the supposition still farther, and ima-
 "gine that his days, pure and serene,
 "had never been darkened by the least
 "cloud of chagrin or adversity; and
 "that his years were as numberless as
 "the grains of sand on the surface of
 "the earth; but when this long space
 "of time was elapsed, and that he had
 "paid the debt of nature, would not
 "even this life, so long and so fortu-
 "nate, seem to him, at the hour of
 "death, like an airy dream, that va-
 "nishes on waking? Will his power,
 "his riches, or his pleasures, attend
 "him in the gloomy grave?" "No;"
 answered the king. "If so," replied
 Behloul, "why do you afflict yourself for
 "the loss of a life, which, whether short
 "or

"or long, happy or unhappy, must inevitably have an end. Remember the verses of a Persian poet; Prolong, if possible, your days beyond the ordinary limits; enjoy every imaginable pleasure; be a conqueror, and let fame publish to the universe the greatness of your exploits; the thread of your life is interwoven with the thread of death."

He was afflicted with the grief of Cosroes, and he could not avoid confessing, that Behloul was a real comforter.

A singular Instance of Liberality.

THE Orientals, more quick and vivacious than the other inhabitants of the earth, carry virtue and vice to extremes: their opinion about fatality often renders them inattentive to the

voice

voice of discretion, as may be observed from the following story.

A man liberal even to prodigality, lived at Bagdad in the reign of the caliph Mamoun; his profusion soon dissipated an immense fortune; poets had always been more in favour with him than other artists; and as there were at Bagdad, as well as elsewhere, many of the hungry sort, their number did not a little increase after the substance of their protector.

Afmai, more ingenious, and more greedy than all the others, coming one day to the gate of him whom he thought still opulent, to present some verses, for which he promised himself a reward, the porter refused him admittance. Afmai, provoked at this treatment, made an extempore distich, the meaning of which is, "What difference ought to be made between an
" avaricious

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“avaricious and a generous man, if the
“latter keeps his door shut?” He gave
these verses to the porter, and desired
he would deliver them to his master.
He did not wait long for an answer;
the servant soon returned with the same
paper, on the back of which Asmai
found another distich to this purpose;
“When a generous man has given
“away his all, he keeps his door shut
“to avoid the mortification of refu-
“sing.”

Notwithstanding the meaning of this
impromptu, these verses were accom-
panied with a purse of gold sealed up.

The poet, the more struck with this
liberality, as the distich made it more
surprising, related this affair to the
caliph, who was likewise a patron of the
poet, and shewed him the purse he had
received. Mamoun soon perceived his
own seal, and recollected that a few days
before

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before he had himself given it to the supposed rich man, now become necessitous. He sent for him to enquire into the reason of such strange behaviour. "Are you really poor?" said the Sultan to him. "My lord," replied he, "he that feeds all mankind forsakes not those who fear him. I have given what I received from your bounty, that I might imitate you, and him whose image you are: with so beneficent a master as providence has blessed me with, I am not solicitous about the future." The caliph, pleased with this compliment, presented this resigned and contented expectant with a purse of ten thousand sequins.

A Monarch

A Monarch ought to be endowed with every Virtue.

NOUCHIREVAN*, king of Persia, was justly stiled the Solomon of the East. The king of the Indies, the emperors of China and of Constantinople, met upon a time at his court, to admire his wisdom, and profit by his instructions: these monarchs held conversation with all the wise men that could be found, and nothing was treated of in this illustrious assembly but what re-

* This is the name given by the Mussulmans to Cosroes, the first son of Cobades his predecessor, king of the fourth dynasty of Persia, called Sassanides. All historians, both Arabians and Persians, propose Nouchirevan, as a pattern for all princes to follow in the government of their states. They assert, that this monarch possessed, in the highest degree, every royal virtue, but especially justice and generosity. Mahomet, in the Alcoran, counts it his glory to have been born under his reign.

lated

lated to the most sublime morals, and the encouragement of virtue.

Nouchirevan one day asked his august guests, What in life would yield the most satisfaction? The emperor of Constantinople answered, "The power of conferring favours was, in his opinion, the noblest prerogative of royalty." "I do not know," said the emperor of China, "a higher pleasure than that of pardoning an offender, whom I have a right to punish." "And I," said the king of the Indies, "place all my satisfaction in being esteemed by the good and dreaded by the wicked." "Great princes," replied Nourchirevan, "virtue is one uniform law of obligation, and whatever she commands ought to be equally precious to wise men: to exercise liberality, dispense mercy, and distribute justice, are three great sources of felicity; each

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“each of you has just pretensions to it;
“choofe them not, however, separately,
“as rules of conduct, but practise them
“all together.”

*On the danger of giving too much attention
to Riches.*

A Caliph of the race of the Abassides,
discourfing with his vizir on the man-
ner in which the ancient kings of Perfia
governed, faid, “I fhould be glad to
“know precisely the character of thefe
“monarchs; and what has diftinguifhed
“them from one another.” “My
“lord,” answered the vizir, “they all
“in general acted upon different prin-
“ciples.” Djenrichid * imagined, that
experience

* The fourth king of the dynasty of the Pifchadians, the firft race of the Perfian kings. It was

experience alone would instruct, and he never intrusted with important places any but those advanced in years. Zahak was of opinion, that opulence supplied the place of every virtue: in his reign riches were a sufficient recommendation to power. Manoudjeher† thought, that none but persons of illustrious birth were susceptible of virtue, he that built the famous and magnificent city of Esfekar, called by the Greeks Persepolis. The Persians pretend, that most of the liberal and mechanical arts were invented in his reign. This prince also gave the right of precedence to the left hand, which is observed to this day in the East, assigning this reason for his regulation, that it was enough for the right hand to have the advantage of being the right, and that the left ought to be honoured, to put them upon some degree of equality.

† Manoudjeher, the eighth king of Persia, of the Pischadian line, was grandson of Feridoun; he governed his people with justice and lenity, and endeavoured to render his kingdom flourishing by the cultivation of the lands.

and

and that men were only pure in proportion as they were noble. Kichtab†, persuaded that such alone were worthy to govern men as had the most frequent intercourse with God, chose his ministers out of the temples. Cosroes, being engaged in frequent wars, imagined the bravest to be the wisest; and therefore selected his governors from among such of his subjects as had made his enemies tremble. Nouchirevan, who came after them, adopted no particular system, but sought his ministers from amongst warriors, nobles, and such whom age had taught experience: he rejected only those who had discovered too great a desire for riches.

“When riches,” said he, “become the only object of pursuit, a state soon

† The fifth king of Persia, of the dynasty of Casanides.

“falls to ruin; every one strives to be
 “rich, and no one thinks of being
 “virtuous.”

*A Prerogative of the Rights of Hospitality
 among the Arabs.*

MAAN BENZ AID, king of Arabia, having in an engagement taken a hundred prisoners, condemned them to be beheaded; one of them falling on his knees, besought the prince to grant him some water, to quench a dreadful thirst that tormented him. Maan ordered his butler to supply him. “My companions,” added the young man, “are not less thirsty than myself, will your majesty vouchsafe to extend the same favour to them, that you conferred on me.” The king readily consented to his request, and commanded

commanded water to be given to all the prisoners. When they had drank, the young man said to the king †, “We are now become your majesty’s guests, and you, my lord, are too generous to put to death those whom you have admitted to that honour.”

The prince could not help admiring the shrewdness of his wit, and, for his sake, revoked the sentence he had pronounced.

† The rights of hospitality are sacred among the Orientals, especially the Arabs; for which reason, Saladin, who was resolved to destroy Raynaud de Chatillon, whom he was incensed against, would not permit that nobleman to drink in his presence.

An ingenious Manner of Self-justification.

THE caliph Mamoun, displeased with Fadl his prime minister, resolved on his destruction; he imparted his intention to five or six of those who were the most about him, and insisted upon inviolable secrecy. The caliph's design was however discovered; and Fadl, being soon informed of it, reproached Mamoun with his ingratitude and cruelty. The caliph, well versed in dissimulation, endeavoured to remove his suspicions by many marks of friendship, but still kept his design in view, and some time after had him strangled in a bath.

Soon after the vizir's death, the caliph, not knowing which of the five entrusted with the secret had betrayed him, put them all to death, that he might

might be certain of punishing the guilty. Several years after, the imprudent person was discovered: It was found, that Abdoulaziz had communicated the prince's intention to Ibrahim his secretary, and he had given notice of it to Fadl, the intended victim.

Mamoun, exasperated against Ibrahim, condemned him to die: Ibrahim, having requested to be brought before the caliph, "Prince," said he, "do not execute your vengeance without hearing me; listen to a story that may tend to my justification.

"Nouchiveran, king of Persia, had condemned one of his pages to death, for having, through inattention, spilt some sauce upon him, as he was placing it on the table; the page, despairing of pardon, overset the whole dish upon his implacable master.

"Nouchiveran, more amazed than
 "angry, insisted upon knowing the
 "motive of such insolence. Prince,
 "says the page, I was determined my
 "death should not injure your reputa-
 "tion; you have the character of be-
 "ing the most equitable of monarchs,
 "but you would forfeit this title,
 "should posterity know, that you had
 "doomed to death one of your subjects
 "for so trivial an offence. Nouchive-
 "ran, recollecting himself, was ashamed
 "of giving way to passion, and par-
 "doned him.

"Shall I be more unhappy than the
 "page? and you, prince, less just than
 "Nouchiveran? Fadl had been for-
 "merly my master, am I then culpable
 "for endeavouring to save his life? It
 "was not I that betrayed your majesty's
 "secret, for I was not the depositary of
 "it. He, to whom you had entrusted
 "it,

"it, and who deceived you, is dead;
 "his blood ought to satisfy your ven-
 "geance."

The caliph, touched with this ex-
 ample, forgave him.

*The three Things in Life, that ought to be
 most esteemed.*

NOUCHIVERAN asked Buzur-
 jemher†, what three things in
 life deserved most to be esteemed. The
 vizir answered, "Woman, death, and
 "the reciprocal need men have of each
 "other." Nouchiveran, in surprise,

† This vizir is much renowned in the East for
 his prudence and knowledge: it is said, and with
 some shew of reason, that this great man re-
 nounced the idolatry of the Magi to embrace
 Christianity; and that he instructed his pupil
 Hormouz, the Sultan's son, in the mysteries of
 our holy religion, for which he was put to death
 by Cosroes Parviz, the successor of Hormouz.

desired an explanation of his words.

"My lord," replied the vizir, "were there no women, would the world have had the happiness of enjoying an emperor so great and equitable as you? If men were immortal, how could you have ascended the throne after your father? And without the occasion you have for a minister, should I have been honoured with that dignity?"

The ingenious Reply of an old Man to a Caliph.

HAROUN ARRACHID, as he was hunting, met with an old man, who was planting a walnut: "What fruit,"

Haroun Arrachid, brother to Hadi, and son to Mahadi, was the fifth caliph of the house of the Abbassides; he was contemporary with Charlemagne,

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"fruit," said the prince within himself, "can he expect to reap from his labour?" Coming up to the man, he enquired his age. "I am four years old," replied he. One of the courtiers observing to the ancient Arab that joking was misplaced when addressing his sovereign. "I am not guilty of the indecency you charge me with," added the old man; "every true Mussulman should cut off so many years of his life, as passed under the reign of the Ommidian caliphs, who corrupted our faith.

magne, to whom he sent presents: these two mighty princes resembled each other in this, that they divided their states between their children. He met with violent persecution from caliph Hadi, his brother. He made a vow of pilgrimage to Mecca on foot, if ever he ascended the throne, and he performed it. He was so much beloved by the people, that they covered the road from Bagdad to Mecca with carpets: he had the surname of Rachid, or the Just, on account of his equity.

"Seffah and Mansour, though lawful
 "caliphs, were not the less tyrants;
 "they polluted themselves with the
 "blood of their subjects, and every one
 "trembled at their approach: a state
 "of perpetual fear cannot be deemed
 "living. It is four years since Haroun
 "mounted the throne; from that æra
 "of public happiness, I compute the
 "years of my life."

This eulogy flattered the caliph; he
 ordered the old man a thousand drach-
 mas of gold, and smiling asked him,
 When he expected to gather the fruit
 from the tree he had just planted?

"Sir," replied the Arab, "our fathers
 "planted trees, and we eat the fruit of
 "them; we then ought to plant for
 "posterity; and our children will take
 "the same trouble in their turn for
 "those that are to come after them."

The

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The caliph pleased with this answer, gave him a thousand drachmas of gold more: "Behold," said the old man, "a miracle of your beneficence, a tree does not produce fruit till after many years, but you cause me immediately to enjoy the fruit of that I have this moment planted."

A singular Circumstance in the Life of Behram.

A Young king of Persia, named Behram*, inheriting his father's throne at an age fitter to be governed than to govern his fellow-creatures, imagined, that the only business of a

* The second of that name, and the fourth of the dynasty of the Sassanides, he put to death the Heresiarch Manes, and drove the Manicheans out of his kingdom.

monarch

monarch was to live in ease and pleasure, and to indulge this disposition, devolved the care of his empire upon his minister. This vizir, who thought he was never to render an account of his administration, abused the power he was invested with, and every one under him, depending upon the same immunity, sought more their own advantage than that of the public, to whom they were responsible. The troops, ill paid, neglected their duty: no order preserved, no justice administered, no oeconomy practised, the people grew seditious, and revolted. The king was informed too late, that his subjects would no longer obey him. Rouzed from the lap of indolence and effeminacy, he enquired from whence that disaffection proceeded, which he had never foreseen: his counsellors, still dreading the vizir's

vizir's resentment, pointed out to him the disorders, but dared not discover the cause of them.

As the prince was one day walking pensively, and ruminating on the evils he wished to remedy, he observed a shepherd hanging his dog upon a tree; "What has the animal done," said the monarch, "to deserve such a punishment?" "The offence he has committed is," replied the shepherd, "that he has betrayed the confidence I placed in him: I brought him up, and fed him, that he might protect my sheep from the wolf, but instead of making me this return, he has combined with those voracious animals, and partaken with them of the spoil, which he was trusted to defend: thus my flock has been devoured through the perfidiousness of my dog."

"The

“The calamities of the people are always owing to the bad conduct of those who are set over them.” These words opened the king’s eyes; he saw that he had been imprudent in trusting too much to his vizir, who was as treacherous as the shepherd’s dog: and he condemned him to undergo the same punishment that the dog had justly suffered.

This example intimidated those who, like the prime minister, had abused that portion of authority entrusted to them. Good order was re-established in Persia, and the king learned from a simple shepherd, how a monarch ought to govern his subjects.

Various

*Various Acts of Generosity of Hatem-Tai,
an Arabian Prince.*

HATEM-TAI* was so famed for liberality, that the most potent monarchs were jealous of his high reputation. The Sultan of Damascus, willing to discover if what report had published of this Arabian prince were true, sent one of his principal officers with magnificent presents for Hatem, and a request, that he would furnish him with twenty camels that had red hair and black eyes; this sort of camels being

*Hatem-Tai was living before the era of Mahometism, and was never a Mussulman, but his son became one in the seventh year of the Hegira: this Arabian chief has been so celebrated through the East for his extraordinary liberality, that even to this day his name is the greatest encomium that can be given to a generous man.

extremely

extremely scarce, and consequently very dear.

Upon this intimation, Hatem ordered search to be made in the desert for all the camels of this kind, promising for each its double value. The Arabs, securely trusting in Hatem's word, collected a hundred camels, which he dispatched to the king, loading the officer with presents.

The sovereign of Damascus, amazed at such profusion, attempted to surpass it, and sent back to Hatem the same camels laden with precious stuffs. Hatem immediately summoned those who had procured him these curious animals, which he delivered to them again, with all their charge: on hearing this, the king of Damascus acknowledged himself overcome.

The

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The reputation of Hatem soon passed the confines of Asia, and reached Europe; the emperor of Constantinople, incensed at hearing the liberality of an inconsiderable Arabian chief compared with that of the greatest monarchs, resolved, like the Sultan of Damascus, to make trial of it.

Among the vast number of horses that Hatem kept, there was one so very extraordinary, that he valued it above all his other possessions; nature never had formed an animal so perfect: fire seemed to issue out of his nostrils, and in speed he exceeded the swiftest deer. In short, this horse was as famous all over the East for his beauty, as his master for his liberality.

The emperor, informed how much Hatem prized this horse, determined to ask it of him, thinking this request would put his generosity to the severest trial

trial. He dispatched a lord of his court to the Arabian chief; the officer arrived at Hatem's palace in a dark tempestuous night, at the season when all the Arabian horses were at pasture in the meadows. He was received suitably to the dignity of the imperial envoy by the most magnificent of men, and after supper Hatem conducted his guest to a tent richly decorated.

The next day, the envoy delivered to the Arabian chief the presents, and the letter from the emperor. Hatem seemed concerned on perusing it: "If," said he to the officer, "you had yesterday apprized me of your errand, I had not been in this mortifying perplexity, and should have presented the emperor with this trifling mark of my obedience; but the horse he asks is now no more: all the cattle
" are

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“are now grazing in the meadows, and
“it is a custom with us at this season to
“reserve only one horse for our use. I
“had selected this very horse, but, sur-
“prized by your sudden arrival, having
“nothing to regale you with, and pre-
“vented by the badness of the weather
“from procuring sheep out of their dis-
“tant pastures, I ordered him to be kil-
“led, and served up to you last night for
“supper.” Hatem immediately or-
dered the finest horses to be brought,
and begged the ambassador to present
them to his master. The prince could
not but admire this extraordinary mark
of Hatem’s generosity, and owned that
he truly merited the title of the most
liberal among men. It was the fate of
Hatem to give umbrage to other mo-
narchs. Numan, king of Arabia, the
Happy, conceived a violent jealousy
against

against him : that prince piqued himself on being liberal, though in fact it was only ostentation. From a desire to surpass Hatem in generosity, he ordered a proclamation to be made over all the East, that whoever wished to have any favour bestowed on them, might resort to the foot of his throne : He was anxious to efface the remembrance of an odious rival ; but innumerable multitudes still repeated the name of this benefactor to mankind, and sounded forth his praise. Numan grew enraged, "Is it possible," exclaimed he, "that any one can dare to put in competition with me an Arab without scepter and crown, and a wanderer in the desert?" His jealousy incessantly increasing, he conceived it easier to destroy than to surpass him.

There

There was at the court of Numan one of those sycophants that devote themselves to the capricious will of princes, and who, to obtain favour, are prepared to undertake any thing. The king chose this man to be the instrument of a horrid crime: "Go," said he, "rid me of a man whom I abhor; and depend upon a reward adequate to the service you shall do me."

The greedy courtier hasted to the desert, where the Arabs were encamped: discovering their tents at a distance, he reflected that he had never seen Hatem, and was contriving means to obtain a knowledge of him, without exposing himself to suspicion. As he advanced deep in meditation, he was accosted by a man of an amiable figure, who invited him to his tent: he accepted the invitation, and was charmed

with the politeness of his reception : after a splendid repast, he offered to take leave of his host, but the Arab requested him to continue with him some days. “ Generous stranger,” answered the king’s officer, “ I am confounded by your civilities, but an affair of the utmost importance obliges me to depart.” “ Might it be possible for you,” replied the Arab, “ to impart to me this affair, which seems so much to interest you? You are unacquainted in this place, perhaps I may be of service to you here.” The courtier, having upon reflection concluded, that he should not be able alone to accomplish his undertaking, resolved to avail himself of the kind offer of his host.

“ You will judge,” said he, “ what confidence I place in you, from the importance

" importance of the secret I am going to
 " reveal: know then, that Hatem has
 " been doomed to destruction by Nu-
 " man king of Arabia: that prince,
 " whose favourite I am, has chosen me
 " to be the minister of his vengeance:
 " but how shall I, who have never seen
 " Hatem, execute my orders? Bring
 " me to the knowledge of him, and add
 " this to all the other favours you have
 " conferred upon me." " I have pro-
 " mised you my service," answered the
 Arab, " and you shall see I am a
 " slave to my word. Strike," said he,
 uncovering his bosom, " spill my blood;
 " and may my death gratify the wish of
 " your prince, and procure you the re-
 " ward you hope for from it. I must
 " however remind you, that the mo-
 " ments are precious; defer not the
 " execution of your king's commands,

“and depart with all possible expedi-
 “tion: the darkness will aid your
 “escape from the revenge of my
 “friends; if to-morrow you are found
 “here, you are inevitably undone.”

These words were a thunderbolt to the courtier. Struck with a sense of his crime, and the magnanimity of the Arab, he fell on his knees: “God forbid,” cried he, “that I should lay a sacrilegious hand on you, though I were to incur the indignation of my prince; were he even to punish me with death, nothing shall urge me to such a baseness as this.” At these words he left the tent, and took the road again for Arabia the Happy.

The cruel monarch, at the sight of his favourite, demanding of him the head of Hatem; the officer gave him a faithful relation of what had passed.

Numan,

Numan, in astonishment, cried out,
 "It is with justice, Oh Hatem! that the
 "world reveres you as a kind of divi-
 "nity. Men, instigated by a single
 "sentiment of generosity, may bestow
 "their whole fortune, but to sacrifice
 "life, is an action above humanity."

Generosity and greatness of soul,
 were almost hereditary in the family of
 Hatem-Taï. After his decease, the
 Arabs, over whom he presided, refused
 to embrace Islamism; for which disobe-
 dience Mahomet, the legislator, con-
 demned them all to death; but spared
 the daughter of Hatem, for the sake of
 her father's memory. This generous
 woman, seeing the executioners ready
 to strike the blow, threw herself at the
 feet of Mahomet, and conjured him to
 take away her life. "Retract," said
 she, "thy fatal kindness; it is a punish-

“ment a thousand times more dreadful
 “to me that what thou art preparing
 “for my fellow-citizens; either pardon
 “all, or doom me to perish with them.”

Mahomet, moved with such nobleness
 of sentiment, revoked the decree he
 had pronounced, and, in favour of Ha-
 tem's daughter, granted pardon to the
 whole tribe.

At the death of Hatem-Taï, his bro-
 ther assumed his place. Cherbéka, his
 mother, repeatedly told him, that he
 would never equal him, whose reputa-
 tion was so deservedly established. Be-
 ing desirous, after Hatem's example, to
 entertain all those who had usually re-
 sorted to his brother, he ordered a vast
 tent to be erected, in which that Ara-
 bian chief, while he lived, received the
 crowd that came to solicit favours.
 This tent had seventy doors; Cherbéka,
 disguised

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disguised like a poor woman, with a veil over her face, entered the tent, and the son not knowing her, gave her alms: the same woman veiled came in again at another door, and made a second application. The new benefactor, seeing the same person that had just received his bounty, dismissed her, with reproaches for her importunity. Cherbeka then throwing aside her veil, "Was I mistaken," said she, "when I foretold, that you never would equal Hatem? to prove your brother's liberality, I one day dressed myself in this manner, and entered successively all the seventy doors of this tent, and seventy times I received a gratuity from him. I saw, from your earliest infancy, that your character would be different; your brother Hatem would never suck, unless some other child

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“shared with him in my breast; you,
“on the contrary, while sucking one
“nipple, took possession of the other,
“to keep it from him that might want
“it.”

Hatem-Tai, being asked, if he had
ever found a man more magnificently
liberal than himself; “Most assuredly,”
replied he, “as I journied one day, I
“passed near the tent of a poor Arab,
“who, without knowing me, offered
“me hospitality: it being late, and I at
“some distance from my own tent, I
“readily accepted the offer. I had
“observed some doves flying about his
“tent, and while I was expecting some
“rice and eggs, the common diet of
“the lower people, one of these doves,
“which I knew to be the whole fortune
“of this poor man, was served up: he
“would not suffer me to express my
“obligation,

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"obligation, and I had no other way to
 "return thanks, than by commending
 "the delicacy of the food he had pre-
 "pared for me. I was preparing to
 "depart the next morning, and think-
 "ing how I might reward the genero-
 "sity of my host, when I saw him ap-
 "proach me with ten more doves in his
 "hands, that he had just killed, which
 "he pressed me to accept of, as the
 "only thing in his power to give: and
 "indeed it was all he had. Grieved as
 "I was, to see him thus deprive himself
 "of his whole substance to accommo-
 "date me, I accepted the present,
 "which I highly valued. No sooner
 "was I returned, than I sent to this
 "poor man three hundred camels, and
 "five hundred sheep." "Why do you
 "talk of generosity?" said his friends
 "to him, "you was much more generous

“than that Arab.” “Surely not,” replied Hatem-Taï; “for this man, who
 “knew me not, had given me all, with-
 “out any expectation of a recompence;
 “and I, on my part, gave him a very
 “small portion of what I possess.”

*An ingenious Answer of a Courtier to
 Alexander.*

ALEXANDER, displeased with one
 of his principal officers, divested
 him of all his honours, and condemned
 him to one of the lowest employments
 in the court. This conqueror, some
 time after meeting him whom he
 thought he had so thoroughly morti-
 fied, asked him, with an insulting sneer,
 how he bore his degradation? “My
 “lord,” replied the officer, “the most
 “splendid dignities confer no honour
 “on

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“on him who shews himself unworthy
“of them; but the man of merit dig-
“nifies the meanest office, when he fills
“it with propriety.”

A bold Answer of Alexander to Darius.

DARIUS, king of Persia, being at-
tacked by Alexander, thought to
intimidate him by the number of his
forces. He sent to his new enemy a
pompous detail of the troops he could
oppose him with. On the back of this
letter Alexander replied; “A butcher
“that understands his trade, is not dis-
“may’d by the number of sheep which
“are brought to him.”

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*A Reply of the same Monarch to his
Courtiers.*

THE same monarch, being in a familiar conversation with his favourites,

“Great prince,” said one of them,

“your glory fills the world; and no-

“thing is wanting to you but children

“to inherit it: the most beautiful wo-

“men would contend for the honour

“of giving you that consolation, and be

“happy to share a bed with the greatest

“man that the universe ever saw.”

“It is not children then,” replied Alex-

ander, “but heroic actions that per-

“petuate glory; he that has conquered

“the world will never suffer himself to

“be conquered by women.”

An extraordinary Cure of a Poet.

A Poet, highly conceited of his own talents, spent much time in composing what he found very few would attend to hear: his self-love, hurt by this indifference, brought on a state of melancholy, which impaired his health. He consulted a physician, who understood his vanity, as well as his constitution; and after having given him a long narrative of his complaints; "Have you not," said Esculapius to him, "lately composed some verses not yet recited to any one?" "Yes," replied the poet. "Well then," said the doctor, "read them to me." The son of the Muses read, with great emphasis, a piece of considerable length; and his physician, perceiving the pleasure it gave him, persuaded him to re-

peat it. As the patient displayed more action and vehemence of expression in this second reading; "Recite it once more," said the doctor. And when the poet had again declaimed with the utmost force, "Go," said the physician to him, "you have had a copious evacuation, and must now find yourself greatly relieved."

The Wishes of a Devotee.

A Mussulman devotee, offering in a mosque his prayers to God, with extended arms and elevated voice, cried out, "Admit me, O Lord, into that paradise of delights, where thou admittest the elect." An old woman that stood near him, approving the subject of his petition, exclaimed as loud as he,

"Treat

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“Treat me, great God, as this good
“Mussulman desires to be treated.”

The man, chagrined no doubt at the
noise of his neighbour, cried as loud as
before, “Good God, punish me not in
“the other world, correct me rather in
“this; let me die under the chastise-
“ment of the lash to expiate my sins.”

The woman, whose zeal was not so fer-
vent, cried out, “I do not go halves
“with him in this prayer.” The Mus-
sulman turning towards her, “You
“are very unreasonable,” said he;
“when you wish to partake of happi-
“ness with another, you should consent
“to share in his pains.”

The Mountebank outwitted.

A Mountebank was warmly recommending his nostrums in the street: if his word might be credited, he cured all maladies, nor could any disorder resist the efficacy of his medicines. "I have a very singular complaint," said one of his auditors to him; "I have consulted, to no purpose, the most eminent physicians, who all laugh at me when I disclose to them my infirmity." "They are much to blame," replied our Hippocrates, very gravely, "no disease incident to human nature should be jested with: explain to me what is yours, and I will cure you soon."

"Look at my mouth then," said the man to the doctor, "examine it well; do you perceive any deformity there, are

“are my lips awry, or is my tongue
“misplaced.”

The quack, after a close inspection, assured him, that there was no defect in his mouth. “Well,” replied the patient, “I know not how it happens, but “whenever I spit, my spittle, instead of “describing a right line, describes a “curve.” “This is a very singular “case indeed,” said the mountebank, “spit in my presence, that I may form “a better judgment of your disorder.” The pretended complainant spit full in the physician’s face, which threw him into a violent passion. “You are to “blame,” said the man, “to be “angry, since I told you before, that “was precisely my disorder.”

The

The Rights of Hospitality sacred.

IBRAHIM, one of the last caliphs of the Ommiadian race, relates in the following manner a passage in his life, when the crown passed from his family, into that of the Abbassides †: “I was
 “living in Coufa,” says he, “without
 “suspecting the cruel reverse of fortune that had already happened to
 “our family, when I perceived from a
 “window of my palace, a number of

† This memorable revolution, which conveyed the crown from the dynasty of the Ommiades to that of the Abbassides, happened in the year 132 of the Hegira, under the caliphate of Mervan the second, the last prince of the Ommiades in the East. The Abbassides put to death all the relations of Mervan, except one prince of that house, who, after having taken refuge in Africa, passed over into Spain, where he got himself proclaimed caliph, and became the head of a new branch of Ommiades in that kingdom, which he took from the states of the Eastern caliphs.

“troops.

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“troops dispersed over the adjacent
“country; the black ensigns waving
“in the air, soon informed me, that
“these soldiers belonged to the Abbas-
“sides: having no force to oppose
“them, I chose to elude their search,
“and hastily changing my dress, without
“reflection, took refuge in a house, the
“owner whereof I knew to be an enemy
“to my family: I requested an asylum,
“without discovering who I was. He
“received me graciously, and lodged
“me in a private apartment, where, for
“several days, I found all the conve-
“niencies and comforts of life. Hav-
“ing discovered, that my generous host
“went out every day on horseback to
“make search for an enemy, I assured
“him with gratitude, that his enemy
“was become mine, and that I would
“willingly be myself the instrument of
“his

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" his revenge, could I learn whom he
 " had cause of complaint against. The
 " man I seek, said he, is Ibrahim, a
 " tyrant, that killed my father; and
 " since his family is no longer in pos-
 " session of the throne, he is an object
 " of my resentment: Oh that I might
 " retaliate upon him the injury he has
 " done me! I am the very enemy you
 " are in search of, replied I to my host;
 " and though I reproach myself with
 " the death of your father, I will not
 " to fly from your revenge: the gene-
 " rosity of your behaviour has forced
 " me to this sincerity. God forbid,
 " cried Osman, that I should avail my-
 " self of your confession: should I meet
 " you out of the precincts of my own
 " house, I know what my vengeance
 " dictates; but I still better understand
 " the rights of hospitality. Saying this,
 " he

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“ he ordered his intendant to present
“ me with a thousand sequins, and at
“ the same time directed, that I should
“ be conducted out of Coufa, and fur-
“ nished with horses to carry me to a
“ place of safety. It is easy to judge
“ how sensibly this action affected me,
“ and raised my admiration, my shame,
“ and gratitude.”

The Santon corrupted by the Pleasures of a Court.

A Santon inhabited a thick forest
near Damascus; the trees furnished
wild fruits for his food, a rivulet
quenched his thirst, and a cave served
him for a house. The report of his
austerities had filled the city of Damas-
cus with admiration. The caliph, in-
formed

formed of the virtues of this pious Eremit, was desirous of engaging him in society, that mankind might grow virtuous by his example.

The Santon, seduced by this prospect, gave way, as many others would have done, to the pleasure of being admired. Introduced into the world, he soon acquired the manners of it; the caliph's generosity soon reduced this holy man to a level with the rest of mankind. The delicacies of the table, the elegance of equipage, and the charms of the fair, constantly before his eyes, all conspired to ensnare and to corrupt him. The Santon subsisted on the reputation he had formerly acquired, like men who live upon their credit, when their fortunes are dissipated; but the more sagacious and discerning quickly despised him.

The

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The prime minister, witness to his irregularities, would not suffer his master to continue ignorant of them. "Great prince," said he, speaking of this so much respected Santon, "you have made a profligate rich man of a pious hermit; it is a liberality worthy of a monarch, to dispense his favours to those who serve him; but this very bounty serves only to corrupt him, whose duty it is to renounce the world, and particularly its luxuries."

A fm

*A singular Adventure that happened to
Caliph Mahadi.*

THE Caliph Mahadi † is one of those first commanders of the faithful, who slept upon the throne, and trusted the reins of government to the guidance of unskilful and avaricious hands. As he was one day in pursuit of an antelope, the ardour of the chase carried him too far, and the night overtook him, separated from his attendants, and half dead with thirst and fatigue. After

† The son of Abou Giafer-Almanfor, whom he succeeded, was the third caliph of the race of the Abbassides. He was as liberal and profuse as his father had been avaricious, and in a little time dissipated the immense treasures that caliph had accumulated; of which the following is a proof. Having resolved, after the example of his predecessors, to perform the pilgrimage to Mecca, he expended on this journey 6,000,000 crowns of gold; which makes about 2,500,000 Sterling.

wandering

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wandering about some time, he perceived a single tent in a desert country, and directed his horse towards it. Being arrived at the spot, where he hoped to find reception, he was accosted by a man, who received him with great humanity, according to the custom of the Arabs. The prince concealed who he was, either to avoid embarrassing his host, or to enjoy once in his life the sweets of equality. While the good man was busied in performing the duties of hospitality, the caliph asked him, why he resided in this desert. “What you justly call a desert,” answered the hermit, “was formerly inhabited by a vast number of Arabs and Turcomans, who were supported in great abundance by commerce and agriculture, and cheerfully paid the moderate taxes imposed on them by the caliph

“caliph Abou-Giafer-Almanfor. That
 “good prince employed his time in
 “the government of his kingdom, and
 “endeavoured to render his subjects
 “happy; but the indolence of his pre-
 “sent successor abandons the people to
 “the governors of his provinces, and it
 “is by their oppression that the inha-
 “bitants of this country have been
 “dispersed.”

The caliph, who, for the first time,
 heard truth, was not offended, as a bad
 prince would have been. On the con-
 trary, he determined for the future to
 turn his attention to the welfare of his
 people, but concealed from his host the
 reflections that engaged him. The
 Arab, desirous to entertain him with
 his best fare, yet fearful of giving of-
 fence to a stranger, ventured, after some
 hesitation, to intimate, that he had a
 2 pitcher

pitcher of wine, which he was heartily welcome to, if he had no scruple about it.

The caliph, little accustomed to that liquor, embraced the opportunity of tasting a pleasure, which prohibition rendered more delicious, and which secrecy would hide: having drank the first glass of it, he said to his host, in a tone of affability, "You see before you, friend, one of the caliph's principal officers, and you shall not repent of the kind offices you have done me." The Arab, delighted at this declaration, gave the stranger thanks, and studied to treat him with more respect.

The pretended officer soon applied again to the pitcher; joy and familiarity increasing at each glass.

“Host,” said he to the hermit, “I
 “reproach myself for my reserve to
 “you; know then, that in me you see
 “the caliph’s favourite and intimate
 “friend; and I will avail myself of the
 “friendship which the prince honours
 “me with, to heap his favours on
 “you.”

At these words, the Arab, to express
 all possible respect to his new patron,
 rose up, kissed the hem of his garment,
 and begged him not to spare that liquor
 which gave him such gaiety of disposi-
 tion. Mahadi, who found the wine
 very palatable, did not wait for further
 invitation: “I perceive,” said he, “that
 “wine is a friend to truth; I am
 “neither an officer of the caliph, nor
 “his favourite, but the caliph himself;
 “and I now repeat all the promises I
 “have already made you.” The Arab

no

no sooner heard this, than he seized the bottle, corked it up again, and was carrying it away : “ What are you “ about ? ” said the prince, who expected marks of the most profound homage. “ Whoever you are,” replied the honest Arab, “ I will prevent your “ drinking more ; at the first draught “ you was a principal officer of the “ court, and I readily believed it : at “ the second, you was the favourite of “ the caliph, and that title inspired me “ with respect at the third, you are “ become the caliph himself, which “ I will also credit ; at the fourth, you “ will undoubtedly be our great “ Prophet, and at the fifth, the Al- “ mighty. I perceive it would be im- “ possible for me to believe all that.”

Mahadi could not avoid smiling at the simplicity of his answer, and finding the

wine begin to disorder his head, he reposed himself on the carpets which his host had prepared for him. Sleep having dissipated the fumes of the wine, he mounted his horse the next day, and took the Arab for a guide, who knew not what to think of this affair. On his arrival at Bagdad, he convinced him, that he was really the caliph, and loaded him with riches sufficient to enable him to bring back into the desert, where he dwelt, the inhabitants, which the misfortunes of the times had driven away.

Presents ill received.

AN Indian king remitting his tribute to the caliph, presented him by his ambassador with three phials, which he pronounced very valuable. "Com-
"mander

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"mander of the faithful," said the am-
 bassador, "the first of these phials con-
 tains a liquor which conceals old age,
 by blackening the beard and eye-
 brows: the second holds a wonder-
 ful opiate, that prevents those disor-
 ders which excess of the table may
 occasion; and in the third is the most
 powerful of all elixirs, so much made
 use of in our seraglio." "Carry back
 thy presents," replied the caliph; "of
 what value is thy first phial? Old
 age is the time of maturity, reason,
 and wisdom; woe to those madmen,
 who know not its worth, and who
 employ art to disguise the marks of
 it. With respect to thy second
 phial, what advantage will accrue
 from it to him, who considers that
 man is born to think, and not to feed
 ravenously like the brutes? As to
 the third, I despise the design of it,

“ as I do of both the others: nature is my
 “ law and guide; I shall always obey it,
 “ without attempting to force it.”

The Dervich become King.

AN Indian king perceived his end approaching, under the disagreeable circumstance of leaving no issue to inherit his throne. He loved his people, and well knew the ambition of the grandees; and to prevent the troubles they might excite, he appointed for his successor him, who, the day after his decease, should first arrive at the city-gates. The prince died soon after he had thus disposed of his crown.

The inhabitants of the capital, impatient to know whom chance would give them for a sovereign, crowded the next morning at the opening of the gates; when

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when a wandering dervich was the first that presented himself: he was immediately proclaimed king, and his new subjects paid their homage to him, acquainting him with the will of the Sultan his predecessor.

The rapid progress from an obscure station to so elevated a dignity, for a while astonished the Santon, but time insensibly accustomed him to it: the beginning of his reign was tolerably happy, but the sequel taught him, that a throne is not a sure bulwark against iniquity and misfortunes. The grandees conspired against him; and a powerful enemy declared war, and took several cities of his empire; the troubles and anxieties he felt, made him regret his former condition; when a dervich, who had been his old friend, and the faithful companion of his travels, hav-

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ing heard of his elevation, came to congratulate him upon it.

“Thanks to the Immortal,” cried the Santon, “who at his pleasure makes the rose to blow in the midst of thorns, and raises an humble dervich to be a potent monarch.” “You are mistaken,” replied the Sultan, “your eyes, dazzled by the pomp which furrounds me, cannot penetrate the recesses of my heart, to discover the vexations which there torment me: I am at this instant less happy than when I travelled about the world with you. Happiness is not attendant on greatness; it is found in a state of mediocrity.”

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The bold Answer of a Dervich to a Sultan.

A King of Persia, detested for his tyranny, asked a dervich, what was the most affecting prayer that could be addressed to God. "Sleep in the afternoon," answered the dervich; "your sleep will be more pleasing to the supreme Being, than all the supplications you can offer up." The Sultan, surpris'd, demanded an explanation of these mysterious words:

"It is," replied the Santon, boldly, "because sleep will suspend, at least for a few moments, the exercise of your cruelty, and procure to your miserable subjects a short interval of repose."

The Vanity of Mausoleums.

THE son of a rich man, going to visit the monument he had erected to his father, offered up his prayers to God upon it: a dervich, who had discharged the same duties towards his parents, without the least magnificence, pretended to admire the marble, the porphyry, the richness of the sculpture, and the grandeur of the designs, which decorated the tomb; the son, priding himself on the pomp of its appearance, asked the dervich, why a plain brick tomb distinguished the spot where his father lay interred? To which the San-ton replied, “At the last day, my
 “father will easily escape from under
 “so light an edifice, but how will yours
 “be able to make his way through such
 “a heavy building?”

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The Answer of Nouchirevan to the Courtier.

A Courtier, thinking to make his court to Nouchirevan with great eagerness, informed him, that death had just then delivered him from a powerful enemy. "Were I immortal," said Nouchirevan, "the news you apprise me of might be agreeable; but how can a man rejoice at the death of his enemy, while he is certain of soon submitting to the same fate himself?"

Another Answer of an Arabian King.

AN Arabian king was on the point of dying, when intelligence was brought him of a signal victory obtained

by his troops over his enemies. "Carry this happy news to my successor," said the prince, with a deep sigh, "he is more interested in it than I am."

The Boldness of a Dervich.

HADJADI, the sanguinary general of the caliph Abdoulmelik, was desirous to engage a dervich of great sanctity to supplicate God in his behalf: "Lord," said the Santon, lifting up his hands towards heaven, "if ever thou hast vouchsafed to regard the feeble prayers of thy servant, reject not what he is now offering up; he presumes to beseech thee, not to lengthen the guilty days of Hadjadi!" "What request do you make to the Almighty for me?" cried the astonished

nished general to the dervich. "The
 "most kind," replied the holy man,
 "that I can possibly make for you, and
 "for every Mussulman."

*A proper Answer of an Arabian of the
 Desert to Asmai.*

THOSE who have ventured to assert,
 that Mahomet excluded women
 from the rewards of another life, have
 advanced a notorious falsity. That
 sex, which in the West is reckoned the
 most devout, is not less so among the
 Orientals; and the women, who do not
 enjoy so much happiness in the East as
 elsewhere, have, for that reason, the
 more right to hope for a recompence in
 the next world.

The poet Asmai, travelling from
 Bagdad to Mecca, passed near a camp
 of

of Arabs of the desert, where he saw a woman of uncommon beauty, who, according to the law of hospitality, invited him to take refreshment in her tent. While he was conversing with his fair hostess, a negro of a most disgusting aspect entered the tent: the woman started up, and approaching him with a tender and respectful air, wiped his face, and continued in a supplicating posture before him, who did not seem worthy to be her slave. This interrupter being retired, (for the Arabs of the desert are much less jealous than the others) Asmai expressed his astonishment and indignation to this beauty: "My lord," said she to him, "the man you have just seen, is my husband; God gave me to him, to serve and please him, and the Prophet commands us to submit to the duties of our station: my husband, it is true, is

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“ is not so agreeable as I could have
“ wished ; but who in this life obtains
“ all he desires ? ”

*The ingenious Manner in which a Cadi
made a Caliph sensible of the Injustice he
had committed.*

A Poor woman at Zehra, a little city
in the environs of Cordouva, owned
a small piece of ground adjoining to the
gardens of the caliph Hakkam * : This
prince, desirous of enlarging his palace,
sent proposals to the woman for the
purchase of her land ; but she refused
every offer that was made her, deter-
mined never to part with the inheri-
tance of her fathers. The superinten-
dant of the buildings got possession by

* Hakkam-Ben-Hacchiam, third caliph of the
dynasty of the Ommiades.

violence

violence of what she would not give up with a good grace. The woman in despair went to Cordouva to implore the assistance of justice: Ibn Behir was at that time *cadi*, or judge of the city: the case was delicate, and although the law was clear and precise, it was no easy matter to convince a prince of it, who, from his elevated rank, thought himself above the laws.

Ibn Bechir immediately mounts his ass, and takes with him a sack of an enormous size. With this equipage, he presents himself before Hakkam, who was then in a pavilion he had erected upon the ground taken from this woman. The arrival of the *cadi*, and especially the sack upon his shoulders, surprised the prince: Ibn Bechir, having prostrated himself before him, solicited his permission to fill the sack he carried, with

with the earth which he then stood on. Hakkam granted his request; and when the sack was filled, he begged the caliph to assist him in laying it on his ass. Such a proposal increased Hakkam's astonishment still more than all the rest. He told the cadi the burden was too heavy: "Prince," replied the cadi, with a noble freedom, "this sack which you think so weighty, contains only a very small portion of the land you have unjustly taken away from one of your subjects; how will you, at the day of judgment, be able to bear the load of the whole territory that you have seized? Hakkam, far from being displeased with the cadi, generously acknowledged his fault, and restored to the woman her ancient patrimony, with all the buildings he had erected upon it.

The

The faithful Slave.

ZELIS, young, beautiful, and wanton, was slave to a rich merchant. Her patron being obliged to go a journey, and well knowing the susceptible heart of Zelis, and her love of pleasure, was alarmed at the too probable consequences of a long absence.

Determined, however, if he could not prevent, at least to know his fate, he placed her under the guard of a severe and vigilant eunuch; and when he committed so frail a charge to this Argus, he presented him with a white cotton robe, and a bottle filled with a blue liquor, with an injunction to pour a drop of it upon the garment every time that his slave was guilty of infidelity. This robe, if the eunuch should
chance

chance to die, would be a tacit evidence in favour of, or against Zelis.

The merchant, some time after his departure, wrote to the eunuch to enquire into the conduct of his ward. "Return as soon as possible," answered the eunuch, "if you defer your coming any longer, you will find the robe you gave me more spotted than the skin of a tyger."

*An extraordinary Instance of Generosity in
a Turkish Slave.*

SOME Turkish slaves on board a Christian vessel at anchor in the port of Naples, formed a conspiracy, and fixed upon a grand festival for the execution of it. Upon a signal given, they broke their chains, massacred the
few

few officers and sailors in the ship, cut the cables, and got under sail. A young Neapolitan nobleman, only ten years of age, was then upon guard. One of the slaves * flew towards him with a poniard in his hand, and made a feint of plunging it into his bosom; then seizing the boy, he leaped with him into the sea, and assisted him in swimming. They both happily reached the shore, when the Turk, with tears in his eyes, embracing him whom he had just saved: "I am still thy slave," said he, "or rather the slave of thy

* This is a real fact, and happened at Naples in the reign of Don Carlos the present king of Spain, who, being himself a prince of great humanity, did not suffer so generous an act to pass unrewarded. He set the slave at liberty, and gave him his choice of remaining at Naples with a genteel pension, or to return into his native country with a considerable sum of money; and the Turk preferred the latter offer.

"father,

" father, my kind patron, who treated
 " me with such humanity: I value my
 " liberty as nothing, since the price of
 " it is the preservation of thy life; thou
 " wouldst have perished, if I had ap-
 " peared anxious to save thee, and I
 " should have had the affliction to see
 " thee massacred by my companions,
 " without being able to wrest thee from
 " their hands."

The Infelicity of Human Grandeur.

AFTER the decease of the caliph
 Abdoulrahman*, there were found
 among his papers these words, wrote by
 his

* Abdoulrahman, third of the name, eighth
 caliph of the family of the Omniades in Spain,
 reigned almost sixty years: he was the first that
 changed his name, and who took the character of
 Emir-Almoumenin, that is, Commander of the
 Faithful; from whence is derived the French
 word

his own hands. "From the moment I
 "began my reign to this instant, I
 "have with great exactness computed
 "the days in which I tasted pure and
 "real pleasure, and they amounted to
 "fourteen. Consider, mortals, what
 "this world is, and the dependence
 "that should be made upon the satis-
 "faction it presents to us: nothing,
 "however, seemed wanting to com-
 "plete my felicity; riches and honours,
 "and, as the sum of all, sovereign power;
 "dreaded and esteemed by the princes
 "my contemporaries, they envy my hap-
 "piness, are jealous of my glory, and

word Miramolin. He possessed immense riches, and was very magnificent: it was he that built the city of Zehra, three miles from Cordouva. Zehra was the name of one of his slaves, whom he was passionately fond of: nothing equalled, in those days, the beauty and magnificence of the palace and gardens which that prince erected in this city, now entirely destroyed.

"solicit

“solicit my friendship. Fifty years
 “are now elapsed since I ascended the
 “throne, and in so long a space of time,
 “I can count no more than fourteen
 “days, that have not been imbittered
 “by some uneasiness.”

*Various Passages in the Lives of some
 Caliphs.*

IT was a saying of the caliph Abboulabbas†, that those who filled the highest employments in an empire, are less

* Abboulabbas, surnamed Seflah, a word that signifies shedder of blood, because this prince could not obtain quiet possession of the caliphiat, till after vast effusion of blood; for a dreadful massacre was made of the Ommiades, and their adherents, in every part of the Arabian empire, without reckoning what was spilt in different battles upon the Euphrates, near Damascus, and in Egypt.

This

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less exposed to the turbulence of the passions than the rest of mankind, because their fire is suppressed by the mul-

This prince is the first caliph of the race of the Abbassides, and began his reign in the year 132 of the Hegira, and died in 136, at the age of only thirty-two years.

The author of the book entitled 'Thecat raouat,' (the most faithful relations) recounts, that this caliph, viewing himself one day in a glass, and seeing himself in the flower of his age, addressed God in these words: "I will not express myself to thee, O Lord, as Soliman son of Abdoulmelik, caliph of the Omniadian race, who was accustomed to say, 'Ana al melik alchab,' i. e. I am the king, and the prince of youth; I will only request thee, great God, to preserve my life for thy service, and I ask no other blessing than that of health." Scarce had he uttered these words, than he heard one of his slaves in the antichamber say to his companion, "I perceive the difference between your age and mine is only five days." These words affected Giaffer as much as if he had heard the decree of God pronounced that signified to him the end of his days; and indeed he was soon after seized with the small-pox and died, two months and five days after these words were spoken.

titude

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titude of business ; and the same power which seems to favour and facilitate the gratification of them, insensibly stifles them, by the importance and variety of affairs, inseparable from their station.

The caliph Mansour†, incensed against one of his courtiers, ordered him

† Abou-Giafer-Mansour, called Almanzor-Billah, second caliph of the house of the Abbassides, succeeded his brother Aboulabbas-Seffah in the 136th year of the Hegira. His uncle and nephew contested the caliphiat with him, but he vanquished them both, and obliged them to renounce their claim to the throne. He conquered Armenia, Cilicia, and Cappadocia, and was the founder of the city of Bagdad. This caliph died in 158, of a dysentery, which seized him upon his pilgrimage to Mecca. Khondemir relates, that, a few days before his illness, he perceived in a wall four verses in Arabic, which greatly alarmed him ; the sense of them is, ‘ O Abou-Giafer ! the
‘ time of thy death is arrived ; thy days are
‘ finished, and the irrevocable decree of God is
‘ gone forth. Summon now as many augurs,
‘ soothsayers, and astrologers as you please ; thy
Vol. I. K moments

him immediately for execution. "If
 "vengeance in an offended prince,"
 said the culprit to the caliph, "is
 "counted an act of justice, clemency is
 "an act of heroism; your choice lies
 "between these two virtues, and even
 "to question, whether you will prefer
 "the latter, would be a greater crime,

'moments will glide away by the kind of death
 'that shall carry thee off.'

Astrologers are mentioned in these verses, as
 the prince was an adept in astronomy, and con-
 versed much with philosophers and mathemati-
 cians.

Althabati in his history says, that this prince
 found wrote upon the wall of a Caravanfera, these
 Persian lines, 'The power and wealth of this
 'world are not given, but only lent us; we are not
 'therefore to depend upon, nor pride ourselves in
 'the possession of them: whoever fixes his heart,
 'and rests his confidence on these things, reaps
 'only shame from them, when he is summoned
 'to surrender them back to him who gave them.'
 The good qualities of this prince were tarnished
 by an insatiable avarice.

"than

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"than what I am guilty of." The caliph could not refuse pardon to him, who had, as it were, compelled him to it by the artful device he had employed. The same prince, meeting an Arab of the desert, said to him, "Return thanks to God who has been graciously pleased to stop the plague, that depopulated thy country." "God is too merciful," replied the Arab, "to punish us with two such dreadful scourges at the same time, as the plague and thy government."

The same caliph had a process at law with a private man at Medina; and to set his people an example of submission to the law, resolved to appear in the court of judicature with his adverse party. As his cause was the weakest, the cadî had the courage to give it against him. Mansour, far from being

displeased with the judge, ordered him a thousand sequins, an amazing sum for a prince reputed so sordid in his disposition.

The following instance is a proof that he was not unjustly charged with this vice.

Mansour being raised to the caliphiat, Ziad, his near relation, celebrated the event by a poem, which he addressed to him. The poet, after enumerating the virtues of his hero, concluded his epistle with a moving picture of the miserable condition he was reduced to. Mansour returned the following answer to Ziad's poetical address; "Man would be too happy, if to the advantages of superior genius, were added those of fortune."

The answer made to Mamoun by an inhabitant of Coufa, was very smart,
and

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and the caliph himself confessed, that, not being able to find a reply to it, he was, in a manner, forced to grant the favour requested of him.

Ben-Ziad, governor of Mecca, elated by the power of his office and the confidence of his prince, abused them both, to the oppression of the people. The inhabitants of Mecca transmitted their grievances to the foot of the throne by one of their fellow-citizens, and solicited the deposition of Ziad. The caliph was too much prejudiced to be just; "I well know the person," said the caliph to the deputy, "whom you in vain attempt to injure in my opinion, and give no credit to complaints dictated by passion and calumny. Ziad is the most upright lord of my court, and the best disposed to render the people happy, whom I have commit-

“ted to his care.” “Commander of
“the true believers,” replied the deputy,
“I acknowledge my mistake; a dark
“cloud, formed by the envy and hatred
“of my fellow-citizens, has hitherto
“concealed from my view the shining
“qualities of Ziad; the eulogy your
“majesty has bestowed upon them has
“dissipated the mist, and mine eyes are
“at length struck with the lustre of so
“many virtues. But, prince, so ac-
“complished a minister ought suc-
“cessfully to dispense happiness to all the
“subjects of your empire; other pro-
“vinces have long complained, that
“Mecca is indulged with the constant
“residence of Ziad; vouchsafe, there-
“fore, to remove their complaints,
“and grant them a governor they so
“ardently desire: it is but equitable
“that they, in their turn, should feel
“the

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“the beneficial influence of his administration.”

The same caliph was in conversation one day with the most famous doctors in his empire, when a woman presented herself before him. “Prince of the faithful,” said she, “I implore your justice against rapacious heirs. Out of six hundred pieces of gold, which my brother died possessed of, they have given me only a single one.” “They have done you no wrong,” replied the caliph, “and you have received the exact proportion which the law adjudges you. Each of the two daughters of your brother, is heiress to one-third of his property; which shares amount to four hundred pieces: the widow is intitled to a hundred pieces, the sixth part of the succession; the mother of the deceased, to an

“ eighth part, or seventy-five pieces;
 “ the remaining twenty-five have been
 “ divided between you and your twelve
 “ brothers; but the share of a male be-
 “ ing, according to the law, double
 “ that of a female, they had each two
 “ pieces of gold, and you one.”

The doctors were surprised to find
 Mamoun as expert and clear as them-
 selves, upon a subject they had made
 their study; nor could they compre-
 hend, how the prince, amidst all the
 weighty and various affairs of govern-
 ment, had acquired such a profound
 knowledge of the laws.

This prince was very fond of chess:
 “ Is it not extraordinary,” said he one
 day, to the favourite he was playing
 with, “ that sixteen pieces, placed on so
 “ small a plane as this chess-board,
 “ should give me more trouble to ma-

“ nage

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“ nage than so many millions of men,
“ that cover the immense surface of my
“ empire?”

The same caliph used frequently to say, “ If the guilty knew what pleasure
“ I take in forgiving offences, their
“ hearts, instead of being tormented
“ with fear, would be transported with
“ joy, at the assurance of obtaining
“ pardon.” He also said ;

“ If offenders were apprized, how
“ powerfully I am influenced by the love
“ of clemency, they would be much more
“ eager to present themselves before
“ me, to furnish me with opportunities
“ of exercising a virtue that constitutes
“ my happiness.”

† Vafik Billah being raised to the caliphiat, Amrou, his preceptor, came to
congratulate him.

† The ninth caliph of the Abbassides, succeeded his brother in the year 227 of the Hegira. This

congratulate him upon his new dignity. So soon as Vafik perceived him, he rose from his throne, and advanced some

prince persecuted those who refused to believe that the Alcoran was created: this was the dispute of the times, and occasioned much bloodshed. He was much addicted to astrology, and his masters in that science, having drawn his horoscope, promised him a life of fifty-years; but he died of the dropsy ten years after this prediction, aged thirty-six. This prince eat and drank to excess, and most commonly without appetite: besides this intemperance, he was much given to women, which brought on his disease. His physician undertook to cure him, and succeeded in a very singular manner: He put him into a limekiln, after the stones had been taken away, allowing him only such nourishment as was suitable to his disorder. The doctor recommended to the caliph, when he had recovered his health, to be more temperate for the future, because the remedy he had so happily made use of for once, would be ineffectual hereafter, and that a relapse would prove incurable; but the prince did not follow such wholesome advice, and soon became a victim to his intemperance, for he died of the second attack.

steps

steps to meet him. His vizirs represented to him, that, by such a procedure, he debased the majesty of the caliphiat, and that the Commander of the Faithful ought to receive homage from all the world, without paying it to any one whatever. "Can I," replied he, "shew too much respect to him, who unloosed my tongue, and taught it to pronounce the mighty name of God †?"

"Why do you abandon yourself to sorrow?" said a courtier one day to Mutéwékul, perceiving the caliph absorbed in a profound melancholy; "Is there upon earth a mortal more favoured of heaven than you are, or one whose happiness equals yours?" "Yes, assuredly," replied the prince, "he

† This expression is somewhat similar to one of Henry IV. of France.

" that has a competency to live in de-
 " cent independence, to whom destiny
 " has given an amiable and virtuous wife,
 " and who is neither obliged nor cu-
 " rious to know any thing of me, is a
 " thousand times happier than I am."

*The Grandeur and Magnificence of the Ab-
bassidian Caliphs.*

THERE have been few empires upon
 earth comparable to that of the
 Abbassidian caliphs : these princes, who
 held the censer in one hand, and the
 scepter in the other, united in their per-
 son the whole authority of the sovereign
 and of the pontiff: none approached
 them but in the posture of most abject
 humility, and they were addressed with
 the most pompous and sublime titles.

The

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The better to imitate the Divinity, whose shadow they assumed to be on earth, they seldom shewed themselves to their subjects. They scarcely condescended to receive the homage of the greatest kings of Asia, and several of these princes had the mortification, after a long stay at Bagdad, to return to their own country without being permitted to see the caliph.

The historians IbneIdjouzi and Miranchahi, to give an idea of the magnificence and pomp of these despots, relate the reception that was given to the ambassadors from the emperor of Constantinople, in the reign of Moktader Billah, and in the year 304 of the Hegira.

On the day appointed for the audience, the ambassadors repaired to the caliph's palace, accompanied by the
grand

grand vizir. Thirty-eight thousand Persian carpets decorated the streets through which they passed. The first gate of the palace was guarded by eight thousand porters, ranged in rows, the head of each adorned with a golden helmet, and a staff covered with the same metal, in their hands: their habits were not less costly and superb. The first court of an immense extent, was spread with the finest tapestry. The ambassadors with astonishment beheld there a hundred and sixty thousand men drawn up in battle array: they traversed this court, and arrived at the gate of the second, which was guarded by a thousand pages, dressed in cloth of gold.

At the gate of the third court, were seen a hundred porters, who far exceeded all the others in the richness and magnificence

magnificence of their apparel. Over this gate was suspended the famous curtain of black velvet, covered with pearls and diamonds, which the greatest lords of the empire, and even kings themselves, were obliged to kiss. The grand vizir, and the ambassador performed this ceremony with marks of the highest respect; and being arrived at the apartment of the caliph, they passed through a double rank of four thousand white, and three thousand black eunuchs. The way to the hall of audience was through the hall of arms, where were seen ten thousand golden cuirasses enriched with jewels, and thirty thousand coats of steel armour, chased and gilt: a hundred lions, with their chains of gold, were the guardians of this arsenal.

The

The ambassadors at length were introduced into the hall, where the throne stood; it was of ebony, covered with every kind of precious stone, and pearls without number. In this hall was a marble basin, in the middle of which sprung up a large tree of silver. Seventeen branches issued out from the body of this tree, bearing fruit and leaves of gold, diversified in colours, which perfectly resembled nature: these branches were covered with birds of different species, that composed an admirable concert.

The ambassadors prostrated themselves before the caliph, and continued at the distance of more than two hundred feet from the throne; such was the pride of these imperial pontiffs, that none were permitted to approach them nearer.

A Letter

*A Letter of Alexander to his Mother
Olympias.*

ALEXANDER*, on the point of death, ordered his secretary to attend, and dictated to him the following letter, addressed to his mother Olympias :

“ Alexander,

* This conqueror is not less illustrious among the Orientals than with us. The Arabs, Turks, and Persians, have written the life and conquests of this prince; but in a manner indeed that favours more of romance than history. According to them, there were two of that name, both surnamed Dhoulcarnein, that is, with two horns, by which they express the East and the West, which these two princes subdued.

The first and most ancient of these two Alexanders, is he who is supposed to have built the wall, which shuts up the northern nations within their confines, and prevents their irruption into the more southern parts of Asia;

it

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“ Alexander, who was yesterday
“ master of the whole earth, and is this
“ day going to be entombed in the
“ bowels

it is this wall that is commonly named the ramparts of Gog and Magog.

The Persians give the second Alexander, besides the surname of Dhoulcarnéin, that of Ibn Philipos, that is, son of Philip the Greek; but, instead of making him the son of that prince, they pretend he was only his grandson, born of his daughter, whom Darius had espoused. They say, that the Persian monarch taking a dislike to his wife, on account of her offensive breath, sent her back, though then with child, to her father; this princess was delivered of a son in the palace of Philip, who brought him up as his own child.

Alexander, according to the Persian tradition, was brother to Dara, who is the last Darius, surnamed Codomanes, son of the first Darius, by another woman than the mother of Alexander. This prince having learnt whose son he really was, and that the Persian crown belonged to him as the eldest son, declared war against his brother Darius, defeated him in several engagements, and, having killed him in a pitched battle, reigned in Persia as the tenth king of the race of
the

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“bowels of it, to Olympias, the most
“tender of mothers, whom he has so
“little seen, and shall never see more ;
“health.

the Kaianides. He died in the city of Chérézour in Assyria, after having divided his territories among ninety of his captains, the first of whom was named Lagos, or Ptolemy son of Lagos. His son Artous, or Arideus, who, according to the Greeks, was his brother, had no part in the succession, being wholly given up to the study of philosophy, under the tuition of Aristotle.

The author of the Lebtarikh says, that Alexander the Grecian built the cities of Alexandria in Egypt, Damascus in Syria, Herat, which is the Aria of the ancients in Khorassan, and Samarcand in the province of Mavouarainnahar, that is beyond the river Oxus ; and that when dead, his body was carried to Alexandria in a coffin of gold, which his mother caused to be changed for one of granite marble.

Said-Ibn-Patrik (Eutychius, patriarch of Alexandria) relates in his annals, that Alexander, falling sick at Kom, gave orders to be conveyed to Chérézour ; but his disorder obliging him to rest on the road, his soldiers placed an iron cuirass upon two boards for him to sit down upon,
and

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“health. My ancestors have opened
“for me the path, where I now am,
“and I am clearing it for those that
“shall

one of them held his gilt buckler over the head of the monarch, to defend him from the scorching sun. Alexander then recollected the prediction, which the astrologers had made at his birth, and was imparted to him by his mother, That horoscope intimated, that he should die, when he found himself in a country where the heavens were of gold, and the earth of iron.

The Orientals, in many of their works, recite memorable actions and sayings of this monarch.

Nighiaristan relates, that the leader of a rebellion was brought to him with his feet and hands fettered; he was considered as a man doomed to the severest punishment, but to the amazement of all present, Alexander pardoned him. “If I had
“been in your place,” said one of his generals to him, “I would have put him to death.”
“And it is, because I am not in your place,” replied Alexander, “that I have forgiven him;” and added these words, “I freely pardon my
“enemies, because I find more pleasure in clemency than in revenge.”

Khoudémir

"shall come after me: even you, un-
 "happy mother, shall follow my steps:
 "it is with men as it is with days; they
 "rapidly

Khoudémir recounts in the life of Alexander, that a man of learning, but whose dress was mean and tattered, having presented to him a request extremely well wrote, and conceived in the politest terms, the prince comparing the epistle with the appearance of the suppliant, "if you had," said he, "taken as much care to appear before me in a decent condition, as you have bestowed in drawing up your request, I should have been better pleased." The petitioner immediately replied, "Nature gave your slave some small advantage for the one; but you, great prince, so much celebrated for your magnificence and liberality, have a far greater advantage in what relates to the other." Alexander was so well satisfied with the answer, that he immediately ordered him apparel of great value.

The same author also observes, that this prince, perceiving his end approach, wrote these two verses to his mother; 'Your son, having numbered a few moments of life, is devoted to death.

“rapidly succeed each other, and lose
 “themselves in the gulph of eternity.
 “Be not therefore seduced by the al-
 “lurements of this deceitful world; the

‘death. He has passed like lightning, and left
 ‘behind him only matter for much discourse.’

The author of the Rabialakiar relates the following actions and words of Alexander. Being asked why he paid more respect to his tutor than to his father, answered, “My father
 “brought me down from heaven to earth, and
 “my master raises me from earth to heaven.”

Alexander was subject to passion, and advertised his friends of the peril of approaching an exasperated prince; “For if,” said he, “the
 “sea is dangerous even in a calm, what will it be
 “when agitated by a tempestuous wind?”

The same prince said to one of his ministers, who had long served him, “I am not well satisfied with you; for I am a man, and consequently liable to error and forgetfulness, yet
 “you never point out to me any of my defects:
 “if you do not discover my faults more than I
 “do myself, it must be owing to ignorance; if
 “you do perceive them, and conceal them from
 “me, it is treachery.”

See D’Herbelot, under the word ESKANDER.

“greater

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“ greater its favours are, the less du-
“ rable they prove. The tragical end
“ of king Philip my father, is a striking
“ example of this; neither his virtues
“ nor his triumphs, nor your wishes
“ nor fond affection, could shield him
“ from the mortal stroke, which robbed
“ you of him; and though I die in the
“ flower of my age, he could not sur-
“ vive me: support my loss with forti-
“ tude, and shed not unavailing tears,
“ equally unworthy of you and me:
“ pass the remainder of your days in a
“ retreat from the world; or, if soli-
“ tude be irksome, admit into your
“ presence such only as have never expe-
“ rienced the shocks of adversity: their
“ small number (if indeed any one upon
“ earth is constantly happy) will be a
“ motive of consolation for you.

“ As

“ As to me, I am departing; the
 “ place that awaits me promises a
 “ tranquillity I could never taste here
 “ below. For the sake of those tender
 “ ties that unite us, abandon not your-
 “ self to melancholy; it is the last
 “ proof of your love, that a respectful
 “ son requires of you. May this letter,
 “ which I date on the last day of this
 “ world, and the first of the other,
 “ assuage your grief and soften your
 “ misfortunes. It is my ardent desire,
 “ and I flatter myself it will avail: do
 “ not frustrate a hope so full of conso-
 “ lation to me, nor afflict my soul by
 “ immoderate sorrow.”

Olympias, after having read this let-
 ter, ordered an entertainment to be
 prepared, and invited to it indiscrimi-
 nately all the inhabitants of the city
 where she resided; but she commanded
 her

her master of the ceremonies to admit only such as could assure him, that they had not, through their whole life, ever suffered affliction. The officer proclaimed to those who came to accept the invitation, the condition the queen imposed upon her guests. As none were able to comply with the terms of admission, Olympias was convinced, that adversity was the universal lot of mankind, and she endeavoured to console herself for the death of her son.

The corpse of this prince was inclosed in a coffin of gold, and conveyed to Alexandria, by Philemon one of his generals. When the funeral cavalcade arrived in that capital of Egypt, the coffin was placed in the public square, where an immense number of people were assembled on this extraordinary occasion.

The Macedonian general, to honour the obsequies of the conqueror of the universe, ordered the philosophers and men of learning to celebrate his virtues, and pronounce his panegyric, but however in such a manner, that their discourse upon this melancholy subject should principally tend to the consolation of his friends and the instruction of the people.

Philemon himself advanced the first, and approaching the coffin, said, "We have before our eyes a very striking proof of the vanity of human greatness. Adversity, Oh Alexander! which heretofore, like a slave, marched behind thee, now leads the way; and Good Fortune, thy constant companion, has quitted thy side, and taken the post of Adversity. Ye kings of the earth, whom this hero vanquished, dare

"dare to lament your own fate, in contemplating his."

Plato. — "O thou! who, misled by vain glory, hast ambitiously invaded the remotest countries, others shall now reap the fruits of thy labours and fatigues. Nothing remains to thee now of all thy conquests, but the terrible account thou art to render to the sovereign Judge."

Aristotle. — "We are all hastening towards the point, whither Alexander is arrived; let us then shew the same attachment to what will last for ever, as we express for what is transitory."

Philotas. — "Wonder not, that Alexander gave us no instruction in his life-time; he foresaw, that his death would afford us a sufficient lesson."

Metron. — "The universe yesterday in silence listened to thy words;

"hearest thou now those we address
 "unto thee?"

Sis.——"Alexander, from the fear
 "of dying, has been the destruction of
 "millions; why was he not able to re-
 "pel death by death?"

Demetrius.——"Oh king! why
 "didst not thou, whose wrath was so
 "tremendous, grow enraged against
 "Death, and compel it to retire?"

Philopater.——"Yesterday thy voice
 "shook empires, and the shadow of thy
 "throne covered the whole earth; to-
 "day thy throne is subverted, and thy
 "voice unheard."

Solon.——"Never was the oratory
 "of Alexander so powerfully eloquent,
 "as the silence he now keeps."

Xenophon.——"The approach of
 "Death ought not to surprise men;
 "but they shut their eyes and stop their
 "ears,

“ears, for fear of seeing and hearing
“it.”

Philon. — “Weep not, mortals, for
“him who has ceased to weep; let
“your tears rather flow for your-
“selves.”

“Philacton. — “Oh Thou! who
“found the universe too confined a
“field for thine ambition, how wilt
“thou content thyself with so narrow a
“space as a tomb?”

When the philosophers had all
spoken, Roxana, the best beloved of
Alexander's wives, advanced into the
midst of the assembly, and embracing
the coffin, cried out, “Little did I
“imagine, great prince, when thou
“conqueredst my father Darius, that
“thy reign would have been so soon
“finished.” Turning herself then with
an air of indignation towards the phi-

L 3 losophers :

losophers: "Ye servile flatterers of
" Alexander while alive, you dare,"
exclaimed she, "to censure him after
" his death; if, instead of pronouncing
" the panegyric of this hero, you have
" designed to insult his shade, remem-
" ber you are mortal as well as he, and
" that, bound by your profession to a
" more rigid virtue, the same re-
" proaches you now load him with, will
" one day, and with greater justice, be
" reflected on you."

Olympias, who during this mourn-
ful ceremony, was hanging over the
coffin of her son, at length rose up, and
addressing her words to him: Oh too am-
bitious son! my prediction is at last
" verified: too greedy of conquests,
" thou hast subdued the universe, and
" the universe is no longer of any im-
" portance to thee."

Upon

*Upon the Danger Princes run, in placing
their Confidence on those who are un-
worthy of it.*

THE princes of the eastern empires,
accustomed to the grossest adula-
tion, scarce ever hear truth but under
the emblem of a fable: no one dares
offer counsel to him, who can take away
life: minds the most noble and disin-
terested, are in some measure check'd
by general opinion, and he that wishes
to do good is afraid of doing it openly.

A young prince, inheriting a crown
at an age when men are hardly capable
of distinguishing truth from falsehood,
asked his vizir, whose length of years
had given him a large fund of expe-
rience, what men were worthy to be
about the person of kings. "Alas!"
answered the minister, "they ought to

“confide only in such, as seem the least
 “solicitous to please them. The know-
 “ledge of men, which is difficult to
 “every one, is almost impossible to
 “monarchs. A Sultan of Aleppo,
 “who had the misfortune to fall into
 “an error of that kind, was undeceived
 “by beasts.”

Rustem was the name of this prince,
 who, sunk into indolence, abandoned
 to his vizirs the painful toils of govern-
 ment, of which he felt himself inca-
 pable. The objects of luxury engrossed
 his whole attention; he preferred a
 jeweller that furnished him with elegant
 toys, before a general that had gained
 his battles; and the former became the
 most important post at court.

Rustem had a son by his favourite
 Sultana, and, having entrusted to his
 jeweller what he most valued, his pre-
 cious

cious stones, concluded he could not do better, than put under his care the heir of his crown.

The new governor instilled all his own vices into the mind of the young prince, or rather cultivated the seeds of those vices which every man has within him, and which a prudent education and wholesome reflections alone can suppress.

The young Béhadirchah, who had never known contradiction, but corrupted by flatterers from his very infancy, grew impetuous, unjust, and avaricious; considering the people he was one day to govern, as his property, and what he had a right to dispose of at his pleasure.

The trade which his governor had followed before he came to court, had left in him a strong passion for jewels,

and this fondness had passed with all his other inclinations into the mind of his pupil. Sadi, the governor, having learned that a Jew was arrived at Aleppo with a valuable collection of stones, resolved to persuade the prince to purchase some, and to make his own advantage of this favourable opportunity.

The Jew being sent for to the seraglio, saw that they got possession of his jewels, and the price proposed to be given him not answering his expectation, he complained of injustice, and required his goods to be restored. Behadirchah, little used to contradiction, ordered the Jew to be turned out of the seraglio; who, chagrined at this injurious treatment, made heavy complaints, and in terms rather indiscreet. The prince, at the instigation of his preceptor, ordered the poor Jew to be chastised

chastised in such a cruel manner, that he expired upon the spot.

The report of such an action raised the displeasure of Rustem against his son, and his governor: the young prince was dispatched to a castle remote from the court: Sadi, being dismissed from the palace, resolved to present himself before his pupil; but he received nothing but reproaches, and an injunction to banish himself for ever from his sight, that he might not persuade him henceforward to commit fresh crimes.

The wretch retired with the utmost grief. Having lost his way one night in a thick forest, he chanced on one of those pits, which, according to a too frequent practice in the East, was covered with light moss to serve as a trap for wild beasts: falling headlong into it, he found himself among three

animals, that greatly encreased his fright, a lion, a monkey, and a serpent; but his fear was the only injury he suffered from his terrible neighbours. The most savage animal becomes tame when he finds himself a prisoner. Sadi was absorbed in the most melancholy reflections, and was expecting to lose by famine the life which these animals had spared, when at the dawn of day he perceived a man on the verge of the pit. Regaining hopes at this sight, he solicited the assistance of the traveller, who, moved with pity at his distress, let down a rope to extricate the miserable wretch from so horrible an habitation.

The monkey, more nimble than the man, seized upon that favourable conveyance, and appeared at the top of the pit, instead of him whom the traveller expected. "You will not per-

“happ's one day be sorry,” said the monkey to him, “for having preserved
 “my life; animals have gratitude, and
 “can be affectionate to their benefac-
 “tors: your design is to save that man,
 “who was my companion in distress:
 “heaven grant, that his ingratitude
 “may not give you cause to repent
 “your kindness! My residence is at the
 “foot of that mountain you perceive
 “from hence; may I see you there, and
 “be able to requite this service.”

The traveller, though he laid but little stress upon the professions of the monkey, out of pity set him free: and eager to deliver his fellow-creature, he let down the rope a second time: finding in this attempt the weight more considerable, he concluded it was the man; but the shaggy mane, the monstrous teeth and paws of the king of animals

sqsd so

so exceedingly terrified him, that he was just on the point of letting fall his tremendous burthen: "Take courage," said the lion to him, "let not thy fear prove fatal to us both; thou gainest in me no contemptible defender; in return for my life, I may preserve yours: your fellow-creature in the snare below will never render you so much service."

The traveller influenced by this animating speech, redoubled his efforts, and at length succeeded in drawing the lion out of the pit. "Friend," said the lion, with the air of a protector, "my den is in that forest near the capital, where I hope we shall one day meet."

Two prisoners still remained below: the rope again let down was entwined by the serpent. "Generous deliverer," said

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said he, "I am going to give you ad-
vice, which you will not follow; fer-
pents have the gift of wisdom, and
men often want it: at the bottom of
the pit is the most ungrateful of mor-
tals: I am skilled in physiognomy,
and know that wretch has committed
some crime, which Providence is re-
solved to punish. Abandon him to
his destiny, if you would not repent
of your good intentions: you seem
to me too easily imposed upon, and,
on the faith of a serpent, I promise to
extricate you out of the first difficulty
that thy incautious good-nature may
lead you into. Farewel; my place
of abode is under the walls of the
city. Profit by my counsel, and
depend upon the acknowledgments
of an animal, that is too enlightened
to be ungrateful."

The

The traveller had too much humanity to follow this advice, though probably useful: he threw the rope for the fourth time, and the unfortunate Sadi, having at last caught it, soon saw himself preserved, contrary to expectation. It is unnecessary to describe the transports of his joy, or the effusion of gratitude which he lavished on his deliverer; his promises far exceeded what had been made before by his companions; and embracing the traveller with the warmest expressions of affection, his first act, as a reward for this important service, was to deceive him.

The history of Sadi was indeed too mortifying to be related with the strictest truth; he owned that he had been disgraced at court, and had fallen from the summit of fortune, but cautiously concealed the causes of it: he
 expatiated

expatiated only on the ingratitude and injustice of the great; he repeated to the traveller, that he was an example held out to teach men not to attach themselves to princes; and he interwove in his discourse so many sentences of morality and virtue, that the unsuspecting traveller believed he had fared a philosopher. "I live," said Sadi, "in the suburbs of the city, and you are welcome to a retreat in my poor habitation."

The traveller had another plan in view; he was on a journey to the Indies, to employ his money there in the purchase of merchandize. He pursued his rout with that inward satisfaction which always accompanies a good action. Being arrived in the Indies, he trafficked with great success, and employed his money to such advantage, that

that he found himself grown rich beyond his utmost hopes: anxious to revisit his native country, he took the same road back, that had brought him thither: traversing the forest, where a few years before he had rescued the prisoners from the pit, it recalled to his memory the friendly professions of the grateful Sadi. The three animals had made but a slight impression upon him; he only thought himself obliged to them for not having devoured the benefactor to whom they owed their lives. While these reflections occupied his mind, he was on a sudden surrounded by other brutes, far more savage, a band of robbers; they seized the unfortunate merchant, compelled him to dismount, stripped him of his effects, and were preparing to take away his life, when one of them represented to the others, that

that that could be attended with no advantage. Persuaded by this remonstrance, they contented themselves with binding him to a tree, to be exposed to the injuries of the air; and retiring into the depth of the forest, left him no other resource than death, which appeared to him at too great a distance.

The doleful lamentations which grief extorted from him, reached the ears of a monkey, who lived not far from thence; the animal hastened to the spot, and recollected his deliverer, in as wretched a condition, as that from which he had formerly been released by him. He immediately tore asunder with his paws and teeth the cords that bound Ahmed the traveller: he conducted him to a cave, where some wild fruits appeased the long unsated hunger of Ahmed. The recital of his melancholy

choly adventures melted the heart of the grateful animal: having discovered, during a long residence in the forest, the haunt of those robbers who had plundered his friend, he flew towards the place, and surprised them all in profound sleep, as if totally exempt from the fear of punishment.

Our monkey, espying the bags which by their weight he concluded must contain gold, took them up with a cheerfulness that renders a burthen light; and drawing after him the clothes, which he suspected to belong to his guest also, he returned to the cave with that visible joy that a generous action inspires.

Ahmed, having received his effects, heartily thanked the monkey, and set out again on his journey.

He

He was wondering within himself at having found a monkey so benevolent, and reproaching himself severely for the contempt he had always expressed for the brutes, when a tremendous lion appeared before him. Fear at such a sight almost froze his blood, but instead of the dreadful roar, he heard these mild sounds proceed from the mouth of the king of beasts: "Advance, my friend, advance, my deliverer; it is to you I owe my life, and I will for ever acknowledge the obligation; come into my den, and repose yourself there with me."

The behaviour of the monkey had a little reconciled Ahmed to the society of brutes; whatever fright the company of a lion might cause him, he flattered himself, that the king of beasts would not be less generous than a creature so
much

much inferior: and to amuse his majesty, as well as to set before him a good example, he recounted to him very candidly the friendly treatment he had received from the monkey.

The lion applauded the action; and reflecting within himself, that it ill became his dignity to have less generosity than one of his meanest subjects, he desired his guest to wait in the den for his return, and set out in quest of some adventure.

The castle, to which the king of Aleppo had banished his son Behadirchah, was not far distant from this forest. That unfortunate prince, having very few domestics, often walked alone in a park encompassed with low walls. His taste for jewels had not in the least decreased, and he always wore a turban richly adorned with them: the

only

only mark of his former prosperity that he had preserved. The lion, perceiving this splendid aigrette, saw two advantages in seizing the son of the monarch, a plentiful meal for himself, and a considerable present for his guest, that was expecting him in the den. The prince of beasts rushing on the prince of men, the victory did not long remain doubtful; Providence, that revenged the unjust death of the Jew by the paws of the lion, destined for the poor traveller the beautiful aigrette of the king's son, which the lion brought with joy to his friend.

Ahmed, enriched by the benefactions of him, that had so alarmed his apprehensions, directed his steps towards the city, where he hoped to meet with his friend Sadi, from whom he expected at least good advice, "For if brutes,"

saïd

said he, "so magnificently repay the services that are done them, what must men do in similar circumstances?"

He entered the city about break of day, where news of the prince's death was already arrived. The blood and remains of a lacerated human body were found in the park belonging to the place of his exile. This melancholy catastrophe became the topic of all conversations; and it was concluded that the unfortunate Béhadrachah had fallen a sacrifice to beasts of prey, or to robbers, who had mangled his body to conceal their crime.

No sooner was Ahmed arrived at his friend's house, than after their mutual demonstrations of joy, he began to recount his surprising adventures; that a monkey restored to him
the

the effects he had been robbed of; and a lion more magnificently liberal than monarchs, presented him with jewels fit to adorn the turban of the commander of the faithful. The ill-fated traveller did not foresee the misfortunes which that fatal aigrette would create him; he knew not that it had belonged to the king's son, and had occasioned the tragical end of that prince. As this valuable present was difficult to be disposed of, Ahmed consults his friend about the management of his wealth, and requests him to discover the worth of his jewels, which he offers to share with him.

Sadi immediately knew the diamonds, which he himself had set; "Here," said he to himself, "is the aigrette of the prince, whose loss is now deplored; what reward may the man hope for,

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"who

"who shall carry this intelligence to
 "the monarch, and be the instrument
 "of his vengeance on the murderer, or
 "at least on the accomplice in this
 "crime?"—Having affectionately embraced his deliverer, and discharged the first duties of hospitality towards him, as the traveller was resigning himself to sleep in the lap of security, the perfidious jeweller prepared for the execution of the horrid design he had formed. Undismayed by the heinousness of the crime which he was going to commit, he scrupled not to sacrifice him, who had saved his life, on the prospect of reinstating himself in the monarch's favour. With this resolution, he hastened to the seraglio of the Sultan, to inform him that he had in his custody the murderer of his son. "Behold," said he, "the spoil of him
 "you

“you so rigorously punished, and at
 “this moment so grievously lament.

“These jewels belonged to the prince;

“they are well known to me, who set

“them; he that has entrusted them to

“me, and who is now in my power, is

“doubtless the murderer of the prince,

“or an associate of them that assassinat-

“ed him.”

The Sultan ordered the supposed criminal to be immediately brought before him: the luckless traveller, ignorant of what crime he was charged with, appeared before the prince, with trouble and confusion painted in his face. Perceiving his perfidious friend, he suspected that he was the author of his misfortune, and recollecting then, though too late, the sage advice of the monkey, the lion, and the serpent; “I
 “deserve,”

"deserve," cried he, "the fate that
"now awaits me."

The Sultan, not divining the true meaning of these words, took them for a confession, which truth had extorted unawares from the culprit. He condemned him to be led through the city on an ass, and afterwards to be confined in a horrid dungeon. The execution of this sentence was deferred, till the funeral obsequies of Béhadirchah were performed.

The unfortunate Ahmed, after having been exposed to the eyes of all the people, was thrown into a dismal prison, where he had sufficient time to reflect on his misfortune, and on the cause of it. The serpent, who had been very attentive to the fate of his deliverer, and a witness of his disgrace; who knew the traitor who had brought

it

it on him, and was as anxious to punish him, as to save Ahmed, easily penetrated into the prison. "Did I not forewarn you," said the serpent to him, "that man is the most ungrateful of all animals; and returns evil for good? I with reason suspected, that that ungrateful wretch, whom you saved in spite of my advice, would one day be the cause of your ruin; and I foresaw, from that moment, part of those calamities you are now afflicted with, for not having listened to counsels dictated by prudence and friendship."

"Cruel friend," cried the unhappy traveller, who remembered the voice of the serpent, "is not my misfortune sufficiently great, without your endeavours to augment it by bitter reproaches? Strive rather to make my innocence appear, and rescue me, if

"possible, from the dreadful situation I
 "am in?"

"I promised," replied the serpent;
 "to retrieve your imprudences, and I
 "am faithful to my engagements."

"you would not credit me before, but
 "it is now time to rely entirely on me,"

"and I shall probably be more con-
 "vinced than the villain that meant
 "your ruin: Take this herb, which is

"the only antidote to the poison I
 "have just insinuated into the veins of

"the favourite Sultana. The monarch
 "abandons himself to the most pungent

"grief; you alone can now appease it;
 "your pretended crimes will imme-

"diately be forgot; for amongst you
 "men, he that can be useful, is always

"innocent: Boast the power you possess;
 "it is the way to succeed; apply the

"herb,"

"herb, and you will instantaneously see
"wonders."

Ahmed's circumstances required docility, and he readily availed himself of the advice and the remedy : As soon as it was reported at court, that a prisoner was in possession of an herb efficacious against the poison of serpents, he was sent for to the queen's apartment. The wound, on the first application, was immediately healed: "My lord," said Ahmed to the Sultan, "the princess
"will feel no more of those severe
"pains she has hitherto suffered; and
"her life is no longer in danger; but
"I am on the eve of finishing mine by
"a most dreadful punishment, which I
"have not deserved: you are too just to
"put an innocent man to death. I
"am not the murderer of your son;
"it is that monster Sadi that corrupted

"the infancy of the prince, and drew
 "on him your displeasure by the per-
 "nicious counsels which he gave him.
 "You will see the heart of that villain
 "displayed, when I shall have proved
 "to you, that he is the most ungrateful
 "of mortals." He then related to the
 Sultan the adventure of the pit, and all
 the subsequent events.

The Sultan, convinced by this re-
 cital, of the innocence of Ahmed, and
 the guilt of Sadi, condemned the latter
 to suffer the same torture that the for-
 mer had been sentenced to undergo, on
 the false deposition of that infamous
 informer. The perfidious wretch, ig-
 norant of what was passing in the sera-
 glio, waited with impatience the success
 of his foul treachery: he was flattering
 himself with the prospect of regaining
 the king's favour, and had already
 formed vast projects of ambition, when,
 instead

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instead of this ideal grandeur which he pleased his imagination with, he saw himself conducted to the scaffold, where he finished in torture his wicked life.

"This history," continued the old vizir, addressing himself to the young Sultan, "contains an important lesson to sovereigns; and teaches them how dangerous it is for them, to honour with their confidence those men who have an illiberal disposition and a corrupt heart."

On the Difference of Men's Destiny.

THE same Sultan, who was fond of reasoning with his old vizir upon good and evil, wanted to know his thoughts upon the various destiny of men. "Why," said he, "does the

M 5 " philosopher

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"philosopher so often labour under
 "the weight of affliction and misery,
 "while the fool most frequently lives
 "surrounded with power, pleasure,
 "and abundance? Wisdom, which is
 "the inheritance of the former, can
 "neither enable him to foresee nor
 "avoid the evils which encompass him;
 "and the latter, in spite of his impru-
 "dence, enjoys an uninterrupted felici-
 "ty?" "Prince," answered the vizir,
 "God alone is the sovereign dispenser
 "of good and evil; men must submit
 "to their lot, as it is written by
 "the divine pen* on the sacred
 "tablet

* Algazel, one of the most celebrated commen-
 tators upon the Alcoran, has given the following
 description of this pen, in his exposition on the
 faith of the Mussulman Sonmites, i. e. the ortho-
 dox.

It is an article of faith, to believe in the divine
 pen created by the finger of God; the substance

of

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“tablet† of eternal decrees; nothing
 “can disturb the chain of events ar-
 “ranged in that marvellous register,
 “which is suspended in the middle of

of this pen is pearls; a horseman at full speed
 would scarcely run the length of it in five hun-
 dred years: this pen has the power of writing
 without the assistance of any hand, what is past,
 present, and to come: the ink in this pen is a
 subtile light: the angel Seraphaël alone is able to
 read the characters drawn by this wonderful pen:
 it has eighty points, which will never cease to
 record what happens in the world, till the day of
 judgment. The 68th chapter of the Alcoran is
 entitled The Pen, because Mahomet begins with
 these words: ‘I swear by the divine pen,’ &c.

† The Mussulmans call it ‘Elbouh el Mah-
 “foud,’ the plate well preserved. These are the
 words of Gelaeddin, another commentator.

“This tablet is suspended in the middle of the
 “seventh heaven, and carefully guarded by an-
 “gels, lest the demons should alter what is written
 “therein: the length of it is equal to the dis-
 “tance between heaven and earth, and the width
 “is as from the East to the West. This book, or
 “rather this marvellous plate, consists of one en-
 “tire pearl of a dazzling whiteness.”

M 6

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“ the seventh heaven. The history I
 “ am going to relate to your highness,
 “ will serve as a proof of what I advance.

“ Asfendiar, the youngest son of a
 “ Grecian king, discovered, from his
 “ earliest years, a very serious and me-
 “ ditative disposition, which made his
 “ father apprehend, that being so nearly
 “ allied to the throne, he might endea-
 “ vour to seat himself thereon, to the
 “ prejudice of the presumptive heir.

“ The king was not cruel enough to
 “ condemn a guiltless son to death, but
 “ as he felt no affection for him, from
 “ the fear of his becoming an usurper,
 “ he banished him, not only from his
 “ palace, but even from his kingdom ;
 “ he even carried his severity so far, as
 “ not to furnish him with any means
 “ of subsistence, abandoning him solely

“ to
 “ the chance of the divine will ; now, what
 “ ever the supreme Being wills, must infallibly
 “ happen.”

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“to the care of Providence, that
“watches over the unfortunate.

“So unmerited a disgrace, far from
“dejecting the young prince, did not
“even surprize or disconcert him.
“Convinced by his profound study of
“the law of Mahomet, of that fata-
“lity*, which nothing can resist, and
“which

*I have already, in another note, spoken of
the doctrine of fatality embraced by the Maho-
metans, and shall here add something upon that
subject. Algazel, whom I before quoted, speak-
ing of the will of God, has these words: “Yes,
“the great Being wills what exists; it is he him-
“self that governs and directs the secret springs of
“what we see constantly appearing; every thing
“both in heaven and on earth is subject to the
“dispensation of providence. Whatever is li-
“mited, extended, little, great, good, evil, use-
“ful, pernicious; faith, infidelity, election, re-
“probation, increase, want of spiritual comforts,
“obedience, rebellion, all are put in motion by
“the spring of celestial power, and supported by
“the assistance of the divine will: now, what-
“ever the supreme Being wills, must infallibly
“happen,

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“which directs the course of events,
 “uncontroulable by human prudence,
 “he

“happen, and what he wills not, can never take
 “effect: what do I say? not a twinkling of the
 “eye can be made against his pleasure, no, nor
 “even an emotion of the soul; God is himself
 “the principle of all beings; he is their creator,
 “and will give them a new form after death:
 “He does what is pleasing to him; his sentence
 “is irrevocable, and his decrees immutable:
 “Man is necessarily rebellious without the im-
 “mediate help of divine grace and mercy. Vain
 “and helpless man, thou hast not power to obey
 “the Being of Beings, if thou art not the object
 “of his compassion, and dost not receive the in-
 “fluence of his supreme will, to determine thine
 “own!”

The 13th verse of the 17th chapter of the Al-
 coran establishes the doctrine of fatality still more
 forcibly: Mahomet makes God speak thus:
 “We have hung a bird round the neck of every
 “man.” The most esteemed interpreters of the
 Alcoran understand by the word *Bird*, a happy or
 unhappy destiny; in the same sense as the Latins,
 by the word *Bona, Mala Avis*, a good or bad
 bird, meant a good or bad omen.

Mogiahed,

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“he determined patiently to submit to
“it.

“Ruminating

Mogiahed, a commentator upon the Alcoran, adds these words upon the verse just quoted;
“Every man is born with a paper hung about his neck, whereon is written his election or reprobation.”

The eleventh chapter of the Alcoran contains several passages in confirmation of this doctrine: Houd, who is the prophet Heber, says in this chapter, speaking to the people he was sent to;
“I have placed my entire confidence on God,
“who is my Lord, and yours; for there is no
“creature upon the earth, but what he holds by
“a lock of hair on his forehead, to conduct him
“at his pleasure.”

The interpreters of this passage say, that this manner of speaking signifies an absolute power over a person, inasmuch that he cannot do any thing, but what is agreeable to him that so holds him.

In the same chapter it is said of those that shall be presented to the judgment of God,
“That there are among them both happy and
“unhappy;” that is, according to the language of the Mussulmans, both elect and reprobate.

Aboulsaid.

“ Ruminating on his misfortunes, he
 “ was wandering without design, when
 “ he

Aboufaïd-Karras, another commentator upon the Alcoran, says, that this chapter points out to us two important matters; the first, is the punishment of all sinners, who were on the earth at the time of the deluge; and the second, is the mystery of the predestination of men; that is of that eternal decree, which destines some to eternal happiness, and others to eternal misery, without any possibility of preventing the execution of it. This made Mahomet himself say, ‘The chapter of Houd has turned my hairs grey before the time.’

A Persian author says upon this subject:
 “ There is a plank, prepared from all eternity,
 “ to save this man from the wreck, and conduct
 “ him into port; and the other is marked with
 “ a fiery pimple in the forehead for eternity;
 “ the justice of God drives the one to the left,
 “ among the reprobates; and his goodness calls
 “ the other to the right with the elect.”

The Cheih Alellam speaks to this purpose:
 “ Every thing depends upon the breath of the
 “ divine decrees; if it blows from the side of
 “ grace, it converts the girdle of Baharam
 “ the sage into leading-strings, wherewith the
 “ child

“ he met a young man of uncommon
 “ beauty, whose politeness equalled the
 “ comeliness

“ child is guided into the road of faith; if it
 “ blows from the side of justice, it deprives the
 “ prophet Balaam of a belief in the true God,
 “ and renders him as contemptible as a dog:
 “ How shall such feeble minds as ours, be able to
 “ comprehend the cause of this? It is, that being
 “ the self-existent, independent, and almighty
 “ sovereign, thou determinest, O God, all things
 “ at thy pleasure.”

In the same chapter of Houd. Noah, speaking
 on the part of God to the people he was instruct-
 ing, said, ‘ God has shewn his mercy to me by
 ‘ the spirit of prophecy which he has favoured
 ‘ me with; but it is hidden from you, and I will
 ‘ not compel you to know it, since you are un-
 ‘ willing to receive it.’ Cotadah, upon this
 passage, observes; “ Noah might have con-
 “ strained these incredulous people to believe in
 “ his words, and embrace the law of God, and
 “ he undoubtedly would have done it, but
 “ the reins of man’s free will are in the hands of
 “ God, who directs it according to his will: the
 “ minister of his justice drives away from his
 “ door whomever he will; and the introducer
 “ of his mercy gives admittance to such as he
 “ thinks

"comeliness of his person: this stranger,
 "struck too with the exterior appear-
 "ance

"thinks fit. God says, call such a one, because
 "I will receive him; dismiss such a one, because
 "I renounce him. The wicked and the good are
 "equally dependent upon this command, and
 "both ought alike to submit to thine eternal
 "wisdom."

In the chapter of the Alcoran, entitled ANFAL, we read, 'that God accomplishes his work according to his purpose and destination; so that those who are doomed to perish, perish; and such as are appointed to live, live; and this by manifest signs.' In the verse following it is said, 'God suffers many to wander from the right way, and directs many in it.'

Abdoulrahman, author of the romance of Joseph and Zelikha, in the Turkish language, expresses himself very rigidly on the subject of predestination; for he says, that "it is the positive decree of God which predestinates men, either to glory or to punishment." The Cheih Sadi speaks nearly to the same purpose; "He to whom a deaf ear is given," says this poet, "how is it possible that he should hear? and he that is drawn by strong cords, can he do otherwise than follow him that draws?"

D' Herbelot

"ance of the prince, asked permission
 "to travel with him.

"Necessity, opportunity, and the
 "similarity of situation, so strongly
 "united these two adventurers, that
 "they very soon reposed an entire con-
 "fidence in each other; they were
 "joined the next day by a third tra-
 "veller, the son of a merchant, who
 "appeared perfectly well versed in the
 "profession of his father; the conver-
 "sation of the last comer was very
 "agreeable to our travellers, who rea-
 "dily admitted him into their society.

"On the third day they met with a
 "strong robust country man, going in
 "quest of employment to the city of
 "Loadicea, which was not then very dis-
 "tant; and him also they took into their

D. Herbelot Bibliot. Orient. on the word *QANHA*,
 pag. 216. Maraccio prodrom. ad refut. Alcor.
 part. tert. pag. 88.

"company,

“company, which did not abound with
 “riches, the little money they had
 “collected being soon exhausted by
 “their wants.

“Now is the time,” said the peasant,
 to his companions, “to bestow the
 “talents that heaven has bestowed upon
 “each of us, if we would not become
 “the victims of misery.”

“My friend,” replied Asfendiar,
 “why should we disquiet ourselves
 “about a futurity, which we can
 “neither foresee nor prevent? Our fate
 “is written on the divine tablet sus-
 “pended in the middle of the seventh
 “heaven. If providence has decreed
 “us any good, we shall become the
 “quiet possessors of it without trouble
 “or anxiety; but if it has been deter-
 “mined, that indigence shall be our lot,

“our

"our utmost efforts will be ineffectual,
 "for its decrees are irrevocable."

"The young man took up the sub-
 "ject, and opposed the prince's senti-
 "ments, asserting, that an agreeable
 "figure was one of the most probable
 "means of success in life." "You
 "are commending a very perishable
 "and precarious advantage" answered
 the merchant; "beauty is a stock that
 "quickly escapes from the possessor,
 "and the revenue of which is very
 "uncertain; but genius is the true
 "source of riches; that alone can fix
 "the inconstancy of fortune, which
 "unites prudence and activity with a
 "thorough knowledge of things."

"For my part," replied the country
 man, "I maintain, that whoever has
 "hands, and will make use of them,
 "is sure of not dying by hunger: la-

"bour

"bour is the surest resource against
 "poverty; all other dependencies are
 "contingent." Asfendiar saw with
 "concern, that his companions trusted
 "more to their respective abilities, than
 "to Providence; he employed every
 "argument to convince them of their
 "error, and quoted many passages in
 "the Alcoran to that purpose. The
 "peasant understood but little of these
 "sublime matters; he was hungry, and
 "knew too, that he who spoke so
 "learnedly, had nothing to eat.

"During this fine harangue of the
 "king's son, the rustic went to a neigh-
 "bouring forest, collected a quantity
 "of dry wood, made it into faggots,
 "carried them on his shoulders to the
 "city, and with the money he there
 "sold them for, purchased provisions,
 "to the great relief of the little troop

" of

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of philosophers, and had the advantage of feeding those who thought they had more understanding than him. The handsome man, desirous, likewise, in his turn, of being useful to his comrades, went to the city, and, as he was revolving what method he should pursue to make advantage of his talents, was accosted by an old woman, who informed him, that a rich lady had seen him from her window, and greatly desired an interview with him. Our young adventurer was not in circumstances to refuse such an overture; he accepted the invitation, gave entire satisfaction, and, being loaded with the presents of his mistress, flew to his companions with a greater abundance of provisions, than what the country man had procured.

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“ The merchant’s son, who had enter-
“ tained the society with the great pro-
“ fits of commerce, and the most effi-
“ cacious means of raising a fortune,
“ was inwardly ashamed that he hither-
“ to had been useless, and being re-
“ solved to render his companions some
“ service in his way, he borrowed a few
“ pieces of gold of the young man.

“ With this scanty supply our mer-
“ chant knew how to procure greater.
“ Going directly to the port of Laodi-
“ cea, he perceived a vessel that had
“ just cast anchor; having informed
“ himself what sort of merchandize was
“ become the most scarce, he found,
“ that almost all the stock of oil was
“ exhausted (the olivetrees having failed
“ that year) and that this vessel, laden
“ with that commodity, was impatiently
“ expected.

“ Our

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“Our young man was very urgent
“to speak with the master, and tho’
“not known to him, his diligence
“gained him credit: “I am,” said he,
“partner with Ibrahim, the most emi-
“nent merchant in this city; he has
“sent me to tell you that we will take
“immediately your whole cargo of oil
“off your hands, to enable you to get
“another freight. It is reasonable
“you should profit by the scarcity
“of this commodity, and we will allow
“you two drachmas of gold for each
“measure more than was given last
“year. Take this earnest, and write
“it in the name of Ibrahim and
“me.”

“The bargain being concluded, our
“adventurer hastened to Ibrahim;
“My lord,” said he, addressing him,
“a stranger comes with a more advan-

" tageous offer to you, than your best
 " friends could ever make you; I
 " knew that you had no oil left in your
 " storehouse, and thought to serve you
 " by contracting, in your name, at a
 " moderate price for all that is now
 " arrived." Ibrahim with great satis-
 " faction ratified the bargain; they
 " went together to the port, and on
 " board the ship, which was surrounded
 " by a multitude of merchants, who
 " saw, with grief, that the cargo was
 " predisposed of.

" Ibrahim paid the master very
 " punctually, and rewarded the in-
 " dustrious broker; who, fully satisfied
 " with such a windfall, carried the
 " fruits of his industry to the society.

" My friends," said the king's son,
 " you have been all three very fortu-
 " nate, each in his way; but you de-

" ceiv

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“ceive yourselves greatly, if you imagine that you have done any thing more than execute the decrees of Providence, which conducted this whole affair. We are but the blind instruments; my talents are inferior to yours; but who can tell what use the supreme workman will make of me? I will go to-morrow to the city, entirely resigned to whatever shall befall me.”

“Having offered up an ardent supplication to him that so wisely governs all things, the prince set out the next morning under the guidance of his star. Upon his entrance into Laodicea, the first words he heard were, “Our Sultan is just dead, and we have no offspring of so good a master: who will govern us, as he did?” The mourning on that occasion,

“ occasion was as sincere as it was
 “ universal; every one lamented, tore
 “ his hair, and rent his clothes, accord-
 “ ing to the eastern custom.

“ Asfendiar listened attentively, and
 “ as he was not afflicted, did not think
 “ himself obliged to shed tears: the
 “ curiosity and unconcern of this
 “ stranger highly displeased the sub-
 “ jects of the good monarch, and
 “ quickly raised suspicion of him.
 “ Sorrow, which is partial, made them
 “ conclude him to be a spy; and they
 “ loaded him with irons, at the mo-
 “ ment that the body of the Sultan
 “ was carrying to the sepulchre. Pro-
 “ vidence, which Asfendiar had con-
 “ stantly implored, conducted him to
 “ the darkest of dungeons, where he
 “ lay forgotten, during two days, with-
 “ out food.

“ God,”

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“ God,” said the poor prince within
“ himself, “ who employs his chosen
“ instruments to such advantage, often
“ destroys those which he deems use-
“ less :” Under this persuasion, he
“ supported his misfortune with a
“ philosophical fortitude, which a crav-
“ ing stomach was almost on the point
“ of betraying, when he heard people
“ at the prison door, commanding his
“ appearance before the divan.

“ Asfendiar followed his guards, re-
“ signed to death, which he had al-
“ ready beheld at no great distance.
“ The grandees of Antioch, assembled
“ in the regal chamber, could not
“ agree in their choice of a person to
“ fill the vacant throne : one of them,
“ dreading the consequences of a civil
“ war, had represented to the rest,
“ that an enemy maintained spies in the
“ city,

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“city, one of which was now in pri-
 “son; that many others might have
 “escaped the vigilance of the officers,
 “and that the information they carried
 “back to their master, would undoubt-
 “edly become fatal to the country.
 “The assembly, intimidated by this
 “intelligence, resolved to interrogate
 “the spy in custody, and to that pur-
 “pose Asfendiar was brought before
 “them.

“This prince concealed neither his
 “name nor his birth, nor his reasons
 “for quitting his country, nor his ad-
 “ventures, nor the reflections which
 “had occasioned them. Asfendiar
 “delivered himself with great dignity
 “and eloquence: the candour of his
 “narrative, his firmness, and his con-
 “fidence in the supreme Being; the
 “wisdom of his discourse, the hard-

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ships he had suffered, and the integrity of his conduct, affected all present. Many of them remembered his features, having seen him at his father's court, and from the perplexity they were under about choosing one of their equals to be their master, they agreed almost unanimously, to elect Asfendiar. "Heaven," cried they, "has assuredly sent this stranger to terminate our disputes; he alone is worthy to reign over us, who, sprung from royal blood, has the virtues of his ancestors to imitate, and their steps to tread in. The misfortunes this young prince has undergone, the experience he has gained from them, his noble and majestic air, all conspire to presage to us, that he will
" prove

“prove a great king, and solely devoted to promote the glory and happiness of his subjects.”

“The whole assembly, after this discourse, acknowledged him for their sovereign; and he passed in an instant from a prison to a throne. Preparations were immediately made for the coronation of Asfendiar; he was invested with a magnificent robe, and being mounted on a white elephant, according to ancient custom, the new monarch was conducted through the principal streets of the city, to receive the respect and almost the adoration of his new subjects.

“Three days had passed, since Asfendiar quitted his companions in misfortune, who, having a sincere affection

"affection for the monarch's son, and
 "dreading for a helpless stranger the
 "treatment he had actually suffered,
 "repaired to the city, full of the greatest
 "anxiety.

"Hearing, on their arrival, that a
 "new sovereign was proclaimed, they
 "entertained hopes, that a day of co-
 "ronation would be a day of grace to
 "all the unfortunate. As Asfendiar
 "was parading upon his white ele-
 "phant through the great street of An-
 "tioch, the three strangers ventured to
 "fix their eyes upon him.

"Their associate, though now a mo-
 "narch, condescended to remember
 "them; and commanding them to
 "approach him; "Behold, my
 "friends," said he to them, not yet
 "recovered from their surprise, in the
 "midst

"midst of all the people, "one of the
 "greatest events of Providence. Can
 "you believe, that it is I who have
 "raised myself to the sultanship of
 "Laodicea? and when I shall heap
 "on you the favours, which my grati-
 "tude owes you, can you think, you
 "receive from me what the Almighty
 "has reserved for you? We are all
 "the slaves of the supreme Being; but
 "none of us knows the lot to which
 "he is destined." In short, this prince
 "resigned himself wholly to Provi-
 "dence, which had determined to
 "make him one of the best monarchs
 "in the universe: he loaded his
 "companions in misery with riches,
 "and secured the prosperity of his
 "people by a prudent and salutary go-
 "vernment.

"My
 MDCCXXI

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“My lord,” continued the old vizir, addressing his speech to the young Sultan, “this story ought to dispel your doubts, and convince you, that no one can elude his destiny.”

End of the Persian Book.

END OF THE FIRST VOLUME.

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affection for the monarch's son, and
breeding for a helpless stranger the
realisation of the city's great
anxiety.



Hearing on their arrival that a
new provision was procured, they
entertained hopes, that a day of re-
paration would be a day of grace to
all the wandering Jews who
was passing upon his weary
phant through the great forest of As-
noch, the three strangers ventured to
fix their eyes upon him, and
"I hear of you, though now a mo-
narch, condescended to remember
them, and commanding them to
approach him, "Behold, my
friends," said he to them, not yet
recovered from their torments, in the
midst